Digby

The three Questions

OF

Free Iustification.
Christian Liberty.
The use of the Law.

Explicated in a briefe Comment on St. PAVL to the *Galatians*, from the *16. ver.* of the second *Chapter*, to the *26.* of *the third.*

By SAM. TORSHELL
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πῶς γεγραμμένοις πίστις, τὰ μὴ γεγραμμένα μὴ ζητεῖ. *Basil hom. 29. adv. Calumn. S. Trin.*

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The right Worſhipful, the MASTER, the WARDENS, and *the reſt of the Company of* HABERDASHERS in *London.*

IS not *cuſtome* but a *right*, that challenges the *Dedication*; They are

Sermons, which were preached, in that *Interim* while I was yours, though at *London*, and to that people whom I ſtill equally both love and honour, and who at that time owned my Preac ings, yet after your choyce had ſeparated mee from them to a remoter Countrey, and greater task, Their deſire firſt cald it to the Preſſe; but 'tis a trodden Complement to pleade Importunity; nor doe I love it, but

muſt

must freely confesse, That it is not onely by enforcement that I am abroad. Every one that vouchsafes to bestow his eye so meanely, may reade, and with welcome. Nor would I beg acceptance from Censure; let men verdict as they please: It were Pride, and Selfe-seeking to crouch unto opinion. My intendments are but to doe service to my great Master, and them that are his, *The Humble*; and there-

therefore from him onely are my expectations. If God might have honour, and Gods people benefit, harsheſt Cenſure ſhold not diſcourage mee from publiſhing this, or more.

I affect not their Niceneſſe, that will bee their owne Cloſets, and Cabinet up their owne labours. If wee have but one *Talent*, it muſt bee put unto the *Banke*; God endures not the *Napkin*.

Let

Let God & the Church have our Studies, if we be conſcionable, wee cannot loſe by our ſweat. The Subiect of this diſcourſe cannot be unuſefull, the frame is but rude, I intended not ornament; much ornament becomes not a Sermon: That Trumpet of the Goſpell, the learned *Paul*, determins to know nothing among his *Corinths*, ſave *Ieſus Chriſt, and him crucified*. But what ere it is, I have made it you-s, as

a testimony of those respects I beare you, and how iustly I owe them, upon Bonds not few, nor ordinary. The Lord adde unto what he hath bestowed upon you, and make you answerable to your wonted goodnesse; It is the prayer of

Your servant in the
businesse of God,

SAM. TORSHEL.

Bunbury.
1631.

OF JVSTIFICATION BY FAITH.

THE Questions of *Free Iustification*, of our *Christian Liberty*, and *of the use of the Law*, are agitated of late, not without much heat, while one side careſull, the other side fearful of good works, doe both ſtrive for Chriſt, and miſtake each others

grounds. They are untoward names wherewith Christians brand one the other: while one is called a *Legalist*, another pointed at for an *Antinomist*, and this man repayes the former, with the hateful name of *Iusticiary*; peevish expressions of weake minds; Can we not dispute unlesse we contend? It were a presumption to endevour a reconcilement, unfit for my few years, and not much fit for this place. I shall onely say so much as may best suit for popular Sermons, for an audiẽce not nicely curious.

If we begin an analyse at this chapter, there are two parts.

Gal. 2. I. The continuation of the

the Apoſtles narration, where hee relates two paſſed Acts:

1. That at *Ieruſalem*, with the Apoſtles, from the firſt, to the eleventh verſe.

2. That at *Antioch*, with *Peter*; In which,

1. The ſum of the whole buſineſſe; *verſ.* 11.

2. The particulars of the ſeverall paſſages, *they*, theſe:

1. What *Peter* did, *v.* 12.

2. The conſequent of that error, *verſ.* 13.

3. *Pauls* following reprehenſion: In which wee have,

1. The manner of it by way of an interrogation, to preſſe it therby more cloſely.

2. The matter of it;

That is double:

1. Hee prooves the *Hypotheſis*, that thoſe preſent *Gentiles* ought not in that to have Iudaized; which he proves from *Peters* owne contrary fact, *verſ.* 14.

2. He proves the *Theſis*, That the *Gentiles* ought not at all to ſeeke righteouſneſſe from the law: This,

1. Hee proves from the common fact of all the Apoſtles, *verſ.* 15. Wee who are *Iewes* by nature, &c. If any might looke for righteouſneſſe from the law, then we might by the beſt reaſon doe it, having privilege a-

bove

bove all other people; for we are borne *Iewes*, born to the righteousnesse of the Law; wee have the Fathers, the Covenant, the Promises; and are not sinners of the *Gentiles*; *alieni fœderis*, strangers from the Covenant, as they are; yet we know that a man cannot be justified by the Law.

2. He confirms it from the general doctrine of Iustification, *vers.* 16.

II. The second part, is, the Returne of the Apostles speech to the *Galatians*: wherein

1. Hee layes downe the doctrine of free Iustification, the maine Argu-

ment o his Epistle, *vers.* 16. For this verse is both the close of the former, and beginning of this part, by an artfull, and almost unperceiuedtransition, passing from one to the other.

2. He proves it by severall arguments, which take up the rest of this Chapter, and eighteene verses of the next.

3. He makes use of it by deduction of some consequents from the 19. verse of the third Chapter, and so following.

I shall goe on in an easie method, and follow *Paul* in his; therfore I lay downe for the ground of my following discourse, this generall

nerall Doctrine:

That a man is not iustified by the workes of the Law, but by the Faith of Iesus Christ.

This truth I shall, first, explicate; secondly, confirme; thirdly, apply: which being done, we shall somewhat comprehend those controverted tenents.

The explication is in this 16. *verse*; *Knowing*, that is, *Wee doe know*: εἰδότες, for ὅτι οἴδαμεν. But that we may take the explication more full, we will observe those particulars which the verse affords us; they are these: 1 Explicat.

1. What *Iustification* is.
2. The exclusion of false causes of it.
3. The true meritorious cause.

4. The meanes of application.

Concerning the first, that we may take the whole nature of it, we will see,

1. What *Iustice* is.
2. What is *Iustification.*

1. Concerning *Iustice*; Thus: *Iustice*, or *righteousnesse*, is a perfect conformity, or agreement with the Divine Law; which admits a double name.

1. Legall, which is that righteousnes or conformity to Gods Law, which is inherent in our selves; a *iustice* of workes; and it is either,

1. A *iustice* of obedience in doing all, in leaving undone nothing. Or,

2. A *iustice* of satisfacti-

on,

on, in enduring the penalty for default of obedience.

2. Evangelicall, which is that righteouſneſſe or conformity to Divine law, not inherent in our ſelves, but being in another, is reckoned ours. A *iuſtice* of faith.

2. Concerning *Iuſtification*; therein,

1. Of the Name.

2. Of the Thing. For one gives light to the other.

1. Of the name; the word *Iuſtifico* is not of ancient uſe, as not being found in old Latin Authors, but ſignifies to make one juſt. Now a man may be made juſt;

1. By

1. By infusion, when an habituall quality of Iustice is wrought any way in any person. So was *Adam* just, *God made man righteous, but they sought out many inventions, Eccles.* 7. 29. So are regenerate Christians just, being sanctified, having grace infused. This the Schoole cals *formall righteousnesse*, and the corrupter Schoolemen say, that Christian righteousnes is such, so in them, as whiteneſſe is in a wal Inherent; and that a man is in this sense Iustified: But the sense is different from our usual acception, and therefore,

2. A man may bee Iust by Plea: that is, when being accused, he is Iudicially

ly acquitted; when his Iuſtice being queſtioned, is cleared. Such formes wee have in our uſual ſpeaking; I'll make him a knave, whē we mean to convict a man; or, I'll make him an honeſt man, when wee meane to cleare him. So the word is uſed, *Eſa.5.23. Woe to them which iuſtifie the wicked for reward, and take away the righteouſneſſe of the righteous from him.* Not that our undue praiſes can make a wicked man juſt, nor that our unjuſt ſlanders can make a good man unrighteous. Take the ſenſe but in one other expreſſion; we ſay, when a Iudge condemnes a malefactor, the law will juſtifie him; not that

that the law doth make the Iudge iust, but doth approve and iustifie the sentence that he gives; This is the more proper sense. And thus much of the name

2. Of the Thing it selfe; herein,

1. The nature of it.
2. The Degrees.
3. The Kinds.

1. The nature of it; this, It is the declaring or approving one Iust, when suspect, and accused. So we gather it, *Deut.* 25. 1. The matter of Iustification, is Iustice, which must be before this, in nature, as the ground. The forme, is the pleading of such a justice. Then it is little differenced from Plea, or Apology.

2. The

2. The degrees, are,

1. In regard of matter:

1. Compleat, which is, full; or incompleat, to which referre Iustification by comparison.

2. Vniversal, which we cal Iustification of the person; or particular, which we cal, Iustification of the cause.

2. In regard of forme:

1. By assertion onely, or both by assertion and demonstration.

2. In colour, or in truth: separately or joyntly.

3. The kinds are,

1 Of one inherently just: here Iustification is made, either by pleading the act committed, no fault; or if a fault, not committed. This is to bee justified by a righte-

righteousnes of ones own, by declaring the party cleare, the accusation false. It is of use, and onely in the Court of man: *Ierem*, 26. 15, 16.

2. Of such as are not inherently just: here Iustification is by confessing the fault done, and by pleading satisfaction. For satisfaction, and Non-commission, are alike equall in Iustice. Now satisfaction may bee made legally in a mans owne person, or Evangelically, by another, a Surety. These things in the generall premised, we proceed to the other particulars to be explicated, where wee shall apply what hath been laid.

The

The ſecond is the Excluſion of falſe cauſes; A man is not juſtified by the works of the Law. The whole law is here meant, therefore the morall too. The *Papiſts* have an untoward conceit of a double merit, whereby they would bring in works. Take what they ſay, plainly and briefly: There is a *Merit of congruence*: It is the doing of that worke which is good in it ſelfe, and though it deſervedly merit not, yet being good, there is a congruence or fitneſſe that God ſhould reward it, hee being alſo good, and a lover of good, where he ſees it: So that if a man, meerely naturall, do ſay a Maſſe, give an Almes, or

or the like, there is a fitnes, or congruence to reward. There is a merit also of *condignity*, which is a just deserving upon the former merit. A man by doing a good worke, deserves by Congruence, though he be yet natural, that God should give him grace; and having grace, now hee justly deserves, because *Gratia gratum facit*, and being gracious in Gods eye, God must needs reward him. This is all, and all is nothing, comming under this strict exclusion, with the workes of the Law. But they have one refuge somwhat more subtill.

They say, the workes of the Law, which are excluded

ded

ded from Iustification, are the workes of *Free-will*, such as goe before faith: but such as follow after faith, are not excluded. They would seeme to draw this glosse from the words of the Text, reading them according to the vulgar Latin Translation, *Non ex operibus, nisi per fidem*; *Not of the workes of the Law, unlesse by faith.*

Thus they argue, Indeed works are excluded, unlesse they be done by faith; but from faith, they receive a Iustifying power: and thus they bring in workes to share in the businesse.

But to this we answer,

1. That the works of the Law, and the workes of Faith,

Faith, are not set in opposition, but the workes of the Law, and Faith. For they would have a false supposition granted, that though Works of Law are excluded, yet Workes of Faith are not.

2. That such workes as are done in Faith, are peremptorily excluded. Look onely upon *Abraham*, a faithfull man, the *father of the faithfull*, his workes were many, they were glorious, nor can wee deny them to proceed frō faith, yet the Apostle fully enough proves it, *Rom.* 4. that hee had not in his workes, *whereof to glory before God.*

3. But wee answer more presse-

preſſely, by vindicating the Text: Ἐάν μή, which they tranſlate, *Niſi*, *unleſſe*, is not Conditionall; but either excluſive, ſo it is taken for μόνον, onely; or adverſative, ſo it is taken for ἀλλά, but: and thus it is uſed in many Scriptures, *Gal.* 1.7. εἰ μή τινες, But there are ſome that trouble you: *Matth.* 12.4. εἰ μὴ τοῖς ἱερεῦσι μόνοις, But to the Prieſts onely: *Revel.* 21.27. εἰ μὴ οἱ γεγραμμένοι, But they that are written in the Lambs booke. Beſides, Ἀλλά and Εἰ μή, or Ἐάν μή, ſeeme to be the ſame in the very word; for *Alla*, is of the Syriacke, *Ellós*, which is from the Hebrew *Im ló*, and that is in Greeke rendring, *Ean mé*. Moreover, to clear

Hierome

So *Aug. de Spir. & lit. c.* 13.

Hierome, by *Hierome*: hee, though he translate it, *Nisi*, *unlesse*, yet in the allegation of the place, hee frequently useth, *Sed*, But. But there neede no other words, where Saint *Paul* determines it so plainly in another place, *Rom.* 3. 28. We conclude that a man is iustified by faith, χωρὶς ἔργων νόμου. *Absque operibus*, Without the workes of the law. I will but name one other cavill, because 'tis obvious; They say, If workes be excluded, then are we iustified by faith alone, if by faith alone, then would faith iustifie if it were alone. *Si sola, tum si esset sola.*

I answere, That faith which iustifies, cannot bee alone,

alone, ſo the Apoſtle to theſe *Galatians*, *cap.* 5. *ver.* 6. πίστις δι' ἀγάπης ἐνεργουμένη, Faith that workes by love: yet the inference is unworthy the quickneſſe of a Ieſuite, as if a man ſhould ſay, If the eie ſee alone, then it wil ſee if it be alone. Whereas we know, (to give you the thing cleare by this ſimilitude) that although the eye alone ſee, yet if it were by it ſelfe alone, it could not ſee at all. There is no part of my body can ſee an obiect viſible and preſented, not my eye-lid, not my fore-head, not my braine, but my eye onely: yet if my eye were taken out of my head, I could diſcerne nothing. Wee dare not ſeparate

parate workes from faith, that were to leave it naked, and shew it dead: yet it is an untoward translation which *Bellarmine* renders, not without a manifest barbarisme, when he reads thus, Faith that is wrought by love: so making charity the forme and soule of faith. But let us retaine that forme of words, Wee are iustified, *Sola fide*, by faith alone. The Fathers are so usuall in that phrase, that I could easily weary you with the allegations. Let mee referre to some that have the very word, *Sola fide*; *Orig. in loc. Basil in conc. de humil. Ambr. cap. 9. in Rom. 3. Hier. in Rom. 4. Pet. Chrysol. serm. 34. de Hæmorroissa.*

Bel. de Iust. lib. 2. c. 4.

roissa Bern. serm.22. in Can. August. in 83. Quæstionibus, quæst.76. But no more, for I remember where I speak, onely let mee adde the words of two testimonies. That of *Chrysostome in 3. ad Galat.* is very pertinent: Ἐκεῖνοι πάλιν ἔλεγον ὅτι ὁ τῇ πίστει μόνῃ προσέχων, ἐπικατάρατος· οὗτος δὲ δείκνυσιν, ὅτι ὁ τῇ πίστει προσέχων μόνῃ, ἐλογημένος. Againe (saith hee) some say, hee that relyes on faith alone, is execrable: But the Apostle speakes the contrary, hee that relyes on Faith alone, is blessed. This *Theodoret, septimo Therapeuticon*, almost repeats, οὐ γὰρ δὴ δι' ἔργων ἀξιεπαίνων, ἀλλὰ διὰ μόνης πίστεως τῶν μυστικῶν τετυκήκαμεν ἀγαθῶν. Nor do wee obtaine those secret good

good things, by any of our owne merits, but by faith alone.

This for the second, The exclusiō of false causes; the third thing propounded for explication, is, The designement of the true meritorious cause of our Iustification: The Text declares it to be *Iesus Christ*, His merits, his obedience, in doing, in suffering. Take it in a briefe head, thus; Where there cannot be Iustification by plea, it must bee by some other proportionable means, which we call, Satisfaction. This Satisfaction must be proportioned to the offence; this being infinite, that must be alike infinite. Man therefore

Hic videtur esse implicatio terminorum. Consule pa. 14. ad finem

fore cannot ſatisfie, for both his doings, and his ſufferings, are limited. It muſt be done by another; now all creatures are both unholy, and finite; and the two requiſits neceſſarily to be in the ſatisfier, are, righteouſneſſe and infinitenes: Theſe are ſolely in God, but God cannot be ſatisfied by himſelfe, that were onely to forgive, ſo he ſhould not be fully iuſt. It fals therefore into this, that he who muſt ſatisfie, muſt be God, truly righteous, truly infinite; and in ſomewhat different from God, that there may be a compleat fitnes. Let nature ſearch this myſtery, ſhe wil eaſily be confounded; nay, let the ſoule

that sinned, bee put upon the search, it leaves studying, and fals to despairing. Briefly, it must fal, upō the appointment of an higher wisdome, namely, Christ, in whom those fitnesses do all meet. Therefore, the Righteousnesse of the Iustified, is that which formally is in Christ only. See how the Apostle inlarges and explaines himselfe in this, in his holy zeale, against proud Zelots: they being ignorant of Gods righteousnesse, and going about to establish their owne righteousnesse, have not submitted themselves to the righteousnesse of God, *Rom.* 10 3, 4, 5, 6, 7, 8, 9.

See

See the ſame Apoſtle, in a more practique expreſſion, his owne Reſolve; *I count all things but loſſe, for the excellency of the knowledge of Chriſt Ieſus my Lord; and doe count them but dung, that I may winne Chriſt, and bee found in him, not having mine owne Righteouſneſſe, which is of the Law, but that which is through the faith of Chriſt*: *Phil.* 3.8,9. The determination of a ſpirit, made Divine: Let us ſo goe out of our ſelves, and flye unto our Chriſt. Hee is our hiding place, and muſt be our ſtrength *Surely, ſhall one ſay, In the Lord have I righteouſneſſe and ſtrength, even to him ſhall men come, and all that are incenſed againſt him ſhall*

be ashamed: In the Lord shall all the seed of Israel be iustified, and shall glory, Esay 45. 24,25. We must not looke upon the Law, or Works, but see them hid in Christ. This mystery was excellently shadowed, whē God commanded the *Ark*, wherin were the Tables of the Covenant, to bee covered with a Propitiatory, upon which the Cherubs stretcht their wings, *Exod.* 25.17, 18, 19, &c. *Heb.* 9. 4,5. Christ is that Propitiatory, *Rom.* 3. 25. Let us not presume to uncover the *Arke*, or to take out the Decalogue, for it is happy, that the Law is kept shut, and inclosed from us: but let us fasten our eyes upon the

the Mercy-seat, see how sweetely the Cherubs sit, and minde not what the Chest containes; for to lift up the lid of that, were like the opening of the boxe of the harmfull *Pandora*, and would present horrour to the curious, the unwise Iusticiary.

The last head propounded for *explication*, was the means of *application*: Christ is that Righteousnes, how is he ours? By Faith. *A man is iustified, not by the works of the Law, but by faith in Iesus Christ*; so the Text. We will here consider,

1. What Faith is.
2. How faith justifies.

1. I intend not a dispute, a word may give us what

may ſufficethe preſent purpoſe. It hath ſeat both in the intellect, and in the will; and we obſerve in it, both Aſſent and Appreſion. This, indeed, is faith; or if we looke upon it, a little extended, wee perceive the thruſting away of ſomwhat, theaccepting of ſomwhat, the excluſion of workes of worth, the acceptation of Chriſt. The Apoſtle to the *Hebrewes* gives us thisin a likephraſe ſpeaking of the Patriarchs faith; *Theſe dyed in the faith, not having received the promiſes, but having ſeene them a farre off,* πόρρωθεν, *and were perſwaded of them,* καὶ ἀσπασάμενοι, *and embraced them, Hebr.* 11. 13.

2. This

2. This faith iustifies, the Scripture is full, *Rom.* 3. 24, 25. 30. *Rom.* 10. 10. *Ephes.* 2. 8. Concerning the manner, take it negatively, positively, in these *Theses*.

1. It iustifies not by bare profession, then should all hypocrites be iustified: but S. *Iames* disputes strongly in his second Chapter, against them, and against that Faith. In that sense he laies down his cavilled and mistaken conclusion *v.* 24. ὁρᾶτε ἐξ ἔργων δικαιοῦται ἄνθρωπος, καὶ οὐκ ἐκ πίστεως μόνον. *By workes a man is iustified, and not by faith onely.* His intent is but the same with *Paul*, in that place alleaged and vindicated, *Gal.* 5. 6.

2. Nor are we iustified

by faith, as by an action which hath worth and merit in it, wherby to deserve our iustification.

3. Nor is Faith such an action, which, though it have not merit, yet by favourable acceptance, is taken as if it were the perfect righteousnesse of the law.

4. But it iustifies, as it is in relation to that obiect which it embraces, and which obiect is our Iustification. It iustifies, *Relativè et Organicè*, relatively and instrumentally: *ut terminatur in* ἀπολύτρωσιν *Christi*, Faith lookes upon, layes hold on Christ, on his merits, on his sufficiencies, and thus is termed Iustifying Faith.

These

These I laid in this manner, to cleare this Truth from a double error.

1. One is of the Papists, and more grosse, who say, That Faith iustifies *per modum causæ efficientis et meritoriæ*, as an efficient and meritorious cause. This is delivered by Cardinall *Bellarmine, lib.* 1. *de Iust. cap.* 17. and by the Iesuite *Pererius, Com. in Gen. cap.* 15. I answer, if Faith had merit to justifie, it should then goe before Iustification, *et ratione, et tempore*, both in nature, and time; which we may not grant; for Faith is by it selfe, a part of sanctification, and that wee cannot conceive to goe before our Iustification; that;

namely, which is *Fore Divino*, in Gods sight. But I meant but to name this, because it is enough knowne.

2. The other is later, and a little more subtile; They say, Faith justifies, *sensu proprio*, in a proper sense; That, τὸ *credere*, the very beleeving, is imputed for righteousnesse: *Non quidem merito suo, sed propter gratuitam acceptilationem Dei*; Not (say they) for its owne merit, but because of favourable allowance, it is accepted, as if it had merit: so in a gracious acceptilation, it is received for righteousnesse. This was delivered by *Faustus Socinus, lib. 4. cap. 4. pag. 334.* Forwarded by others also.

But

But to cleare our ſelves of this, we argue againſt it briefly, thus:

1. No man is Iuſtified by an act of his owne; This propoſition is true from expreſſe Scripture, *Eph.*2.5. *By grace ye are ſaved*; *ver.*9. *Not of workes*: Now the chayne is ſurely linckt, juſtification and ſalvation; *Rom.*8 29,30. Or more in the words, *Tit.*3.6,7. Not by works of righteouſneſſe which wee have done, but according to his mercy he ſaved us, being Iuſtified by his grace. *And if by grace, then it is no more of workes, otherwiſe grace is no more grace, Rom.*11.6. But to beleeve, is an act of our own; I meane not any excluſion of

of the ſpirits helpe, for God workes all our works in us; onely this I would ſay, that the work takes its denomination from the next agent, and man is ſaid to beleeve: Therfore it is cleare, no Iuſtification by the Act of beleeving.

2. God accounts that for perfect righteouſneſſe, which is ſo indeed: The Apoſtle witneſſeth the honour of Gods truth, *Rom.* 2. 2. *Wee are ſure that the Iudgement of God is according to truth.* But they dare not but confeſſe it, that Faith is not indeed true righteouſneſſe of the Law: or, if otherwiſe, yet this were enough againſt it, that if Faith were that Righteouſneſſe,

ouſneſſe, and Iuſtification were by it, then a man ſhould be Iuſtified by two righteouſneſſes, which no reaſon wil admit; for if one be ſufficient, there needeth not any other; and to grant it, what were it but to thruſt out Chriſt and all his merits, as if he were needleſſe, and they inſufficient.

They reply ſomewhat, and ſtrangely, in an odde diſtinction of a double Iudgement in God: *Iudicium Iuſtitiæ, et Iudicium miſericordiæ*: They ſay, God ſometimes iudgeth with a Iudgement of Iuſtice, and then hee accounts nothing for ſuch, but what is truly ſuch: Sometimes with a Iudgement of mercy, and then

then laying aside rigour, he graciously allowes, what in truth is not such.

But what impiety is this, in distinguishing of God, to separate God from God, his Truth from his mercy; Nay, they doe ever meete in God. In another kinde, we wil admit the distinction, and not divide: God lookes upon the righteousnesse of Christ that is perfect, here is a Iudgement of Truth; God lookes upon that righteousnesse as imputed to us, not otherwise ours, here is a Iudgement of mercy; the double Iudgment that they speake of, yet *Mercy and Truth are met together.*

I have done with what I

first

first named, the Explication: I propounded, secondly, to prove what is so explayned; and wee may see it strengthened, partly, by Testimony, partly by Arguments.

2 Confirmation.

1 Bytestimonies.

1. The Testimonies of parallell Scriptures are plaine: see one or two.

Rom. 3.28. λογιζόμεθα, *id est*, συλλογιζόμεθα, *We conclude, That a man is iustified by faith, without the deeds of the Law.*

Rom. 5.1. *Being iustified by Faith, we have peace.*

Rom 4.6. *David describes the blessednesse of the man, unto whom God imputeth righteousnesse, without workes. Verse* 9. *wee say that Faith was reckoned to Abraham for righteousnesse.* This he tooke

out

out of the witnesse of sacred history.

Gen. 15. 6. *He beleeved in the Lord, and hee accounted it to him for righteousnesse.*

To omit others, the Apostle here subioynes one, in the latter end of this 16. *verse*, which hee receives from that *Psalmist*, *Psal.* 143 2. *In thy sight shall no man living be iustified.* The *Hebrew* originall, strictly renders it selfe by the *Septuagint*, thus, *All flesh shall not be iustified:* οὐ δικαιωθήσεται πᾶσα σὰρξ, but the Greeke frames that *Hebraisme* thus, οὐδεὶς ἄνθρωπος, *No flesh*; and so the present Text reads it.

2. By Arguments.

2. The arguments are many, which the Apostle hath disposed into a just method,

method, & is large in them, as containing in them a great deale of matter, full of mystery, and ful of comfort.

1. The first argument is laid out unto us, in the 17, 18, 19, 20. *verses.* Argum. 1.

The Text.

GAL: 2.17. *But if while we seeke to bee iustified by Christ, we our selves also are found sinners, is therfore Christ the minister of sinne? God forbid.*

VERS. 18. *For if I build again the things that I destroyed, I make my selfe a Transgressor.*

VERS. 19. *For I through the Law, am dead to the Law,*

Law, that I might live unto God.

Vers. 20. *I am crucified with Christ. Nevertheleſſe I live, yet not I, but Christ liveth in mee, and the life which I now live in the fleſh, I live by the faith of the ſonne of God, who loved me, and gave himſelfe for me.*

Chryſoſtome and *Hierome* referre this in the 17. *verſ.* to *Peter*; but more genuinely is it referred by others to the *Galatians*, to al, and the force of the Argument, This: Chriſt cals us frō the Law to faith, but if faith be not ſufficient, unleſſe the law be alſo brogh̄t in, then ſhall Chriſt ſeeme to

to patronize sinne, by calling us from that Law, by vertue of which, sin is expiated. If we, who, that we might bee Iustified, have given our names to Christ, doe yet want righteousnes, unlesse wee embrace Circumcision, and the Ceremonies of the Law, then we shall bee enforced to acknowledge that Christ is a Minister of sinne. A Minister of sin is hee which teacheth us what to doe for Righteousnesse, and so terrifies and shuts us under sinne; thus, in stead of a Saviour, Christ should bee a tyrant, a destroyer. But this were false, and abominable to conceive, therefore the Apostle addes his *Absit*,

God

God forbid. *Moses* onely was a Minister of sinne, Christ is a giver of righteousnesse, and the Scriptures are wont to promise it only by the benefit of him, *The Redeemer shall come out of Zion.*

In the 18. *verse*, hee amplifieth the former argument; comparing the law to a *Building*, a similitude frequent, & used elsewhere by *Paul*, who cals himselfe *A wise master builder*, 1 *Cor.* 3. 10. I have puld downe that frame and structure of the Law, that it may not reigne in the Consciences of Christians; if I return to the Law which I have formerly forsaken, I shall manifest my selfe to bee a deceiver,

cerzer, to the vulgar, or as the Greeke carryes it; παραβάτην ἑμαυτὸν συνίστημι, I declare my selfe to bee a sinner, a Transgressor, and, as the Greeke *Scholies* adde, still obnoxious to death and damnation. Hee hath given us his owne Character, & the true difference of Preachers: True ones, they destroy the Law, and build up the faith of Christ: Iusticiaries, false Popish Teachers, destroy the kingdome of Christ, while they raise up the Building of the Law, and maintaine their owne Righteousnesse. The Argument is continued in the 19. *verse*; no recourse is to bee had unto the Law againe, for by the Law, *I*

am

Deo vivit qui sub Deo est; Legi autem, qui sub lege. Aug.

am dead unto the Law, that I might live unto God; So that now the Law hath no power over us, which he speaks directly against them, who say, *Wee must live unto the Law, if we meane to live unto God.* Nay, wee are dead to the commands of the Law, not onely free, but dead; so though the Law live still, it hath nothing to do with us; a slave once dead, is no longer subiect to the hard usages of his tyrannous Master, though he call upon, and urge him, he heares not, obeyes not, because he is dead. So are we to the Law, in this businesse of iustification. Here is mention of a law, and a law; some understand both to sig-

ſignifie the ſame: By the ſentence of the Law it ſelfe I am dead unto the Law: it ſelfe tels us, that it is not perpetuall, but Chriſt is the End of it, when Chriſt comes, it ceaſeth to rule. This affords a fit ſenſe; yet I ſee not, but that of *Hierome* may be rather admitted, who underſtands the former, of the Evangelicall Law, the Law of Faith: the Expoſition is ſweet; Our Savior is become our law, by him wee are dead unto that of *Moſes*: Now the Binding Law, is bound it ſelfe by Chriſt, and wee by him are ſet at liberty. By this interpretation, we are fallen, neceſſarily, upon that great Queſtion of *Chriſti-*

Christian Liberty, which becauſe it fals in ſo fitly into this verſe, I wil ſpend ſome more words upon it, more largely.

THE DOCTRINE OF CHRISTIAN LIBERTY.

THe knowledge of this Queſtion is very neceſſary, and yet dangerous; Neceſſary, that the conſciences of men bee not kept unſtabliſhed; Dangerous, becauſe carnall men doe wantonly abuſe it. I intend not ſo much as maybe ſpoken of it, but ſo much as may

may bee fit for this Comment, and an ordinary Sermon.

There is a various Liberty: 1. A liberty in causes and effects, that mutable order between an Agent & an Effect, both voluntary. That the Agent may either worke, or not worke such an Effect. This is oppos'd to Necessity. 2. A liberty in the Will, a naturall faculty of the reasonable creature, to chuse or refuse an object of its owne proper motion. Thus the reasonable is left to his owne Election. This is opposed to Coaction. 3. That Liberty which is the right of a creature, either Person, or Thing, to worke of its owne

Libertas in genere, est status secundum quem quis est sui Juris et alteri nõ obligatus. Armin disp. pub. 10.

owne proper motion, according to naturall Law; with the enjoyment of uninterrupted convenient good things together with which it workes, and the freedom from such defects as are hinderances, and burdenous to that natural law. The two former are not here meant, onely this third, which is opposed to servitude, is proper to this place: yet not in al respects; for againe, this Liberty is twofold; Civill, and Spirituall: The latter is that which concernes our Question, & concerning which, I would propose to speake of.

1. The Description of it.
2. The Ends of it.

3. The

3. The consequents from it.

1. Concerning the Description, we have found it in the third kind of Liberty, which is opposed unto slavery, and may therefore call it, *A spirituall Immunity from the evils and burdens of the servitude of the Law.*

1. It is an Immunity; therefore it supposeth wee were once bound. The words in our Common-Law, which gives light unto this peece of Divinity, Immunity, Freedom, Franchise, Enfranchisement, do all signifie an exemption from somewhat wee were under before. The word *Liberty*, is of a more restrained signification, and notes

Bracton. lib. 2. cap. 2.

a privilege held by grant or prescription, whereby a man enjoyes some favour beyond an ordinary subject. But the other words are more expressive. *Manumittere*, which signifies to *Make Free*, is properly to send one out of his hand, because so long as a slave continues in his servitude, he is in the hand of his Master. Liberty from the law, is the delivering us from that hand, or power of the Law, by which wee were formerly held. So a Franchise is a privilege from ordinary Iurisdiction, and that is called a Franchise Royall, in some Statutes, where the Kings Writ runneth not. Such an exemption

Manumittens, manumittendum manu tenebat, quam deinde cum solveret inquiebat, Hunc liberum esse volo. Iustinian.

An 15. Ric. 2. cap. 4. An 2. Hen. 5. cap. 7.

tion hath the Christian from *Mosaicall* Power, yet we were once under it. For againe in our Common-Law, wee say a man is Enfranchised, when hee is Incorporated into some society, or body Politike. Hee that by Charter is made Denisen of *England*, is Enfranchised. Now a Denisen is an Alien enabled. My readings in this businesse out of the compasse of my proper study, may mistake, but that I entend it for, is true, that wee were before Aliens, till we became incorporate into the body of Christ, by which onely we plead our Freedome.

Crompt. Iurisd. f. 141. Brit cap. 19 Bract. lib. 2. Bract. lib 5 Tra. 5.

2. It is a Spirituall *Immunity*, therefore not *Civil*;

againe, therefore not *Carnall*. Wee are neither exempted from obedience to men, nor God.

3. An Immunity from the evils & burdens of the Law, or more largely of servitude.

1. From the evils of servitude: They are two:

1. From the curse of the Law. The law Iustifies none, we must therefore be either freed from the law, or not at all Iustified; For as many as are of the works of the Law, are under the curse; for it is written, *Cursed is every one that continueth not in all things in the book of the Law to doe them.* Gal. 3. 10. *Deut.* 27. 26. But here is our freedome, Gal. 3. 13.

Christ

Christ hath redeemed us from the curse of the Law, being made a curse for us. Hee became a curse for us, and was made, for our sakes, as the greatest sinner, he stood in place, as *David* the *Adulterer*, as *Peter* the *Denyer*, as *Paul* the *Persecutor*. Wee must see our Christ, wrapped as well in our Sinnes, as in our flesh. *He was numbred with the Transgressors, and he bare the sinne of many*, *Esa.* 53.12. *He was made sinne for us, who knew no sinne, that we might bee made the righteousnesse of God in him*, 2 *Cor.* 5. 21. Thus is hee pleased to call our sinnes, his; and he speakes in *David* his Type, *Psal.* 40. 12. *Mine iniquities have taken hold upon mee, so*

that I am not able to looke up, they are more than the haires of my head. Christ standing thus a sinner, the law accused him, and after accusation, kild him. But hee hath satisfied, and the Law is overcome; we have learned to triumph: *O death where is thy sting? The sting of death is sinne, and the strength of sinne is the Law; but thankes be to God, which giveth us the victory through Iesus Christ our Lord,* 1 Cor. 15. 55. 56, 57. When the Law curseth, sends out Writs, sues out Attachements; wee plead Immunity, and send the law to Christ, by whom we aree freed.

2. From the power of sinne, the other evill of servitude

vitude. Yeeld your selves unto God, for *Sinne shall not have dominion over you, for ye are not under the Law, but under grace*, Rom. 6. 14. They are incouraged to the Combat by a double motive, the goodnesse of their cause, the easinesse of their conquest. When wee are freed from the Law, which onely commands, but gives no strength to obey, rather takes away our strength, & addes strength to sinne, then are we under grace, which beside that it forgiveth that which is past, it doth arme us to take heed of that which is to come: as *Chrysostome* sweetly expounds the *Romans*: To whom the holy

Ante legem non pugnamus, sub lege pugnamus, sed vincimur, sub gratia pugnamus & vincimus; in pace ne pugnamus quidem. Aug. in Rom. 6.

Que præterquam priora dimittit, ad futura quoque cavenda animat. Chrys.

Apostle glorieth, *Rom.* 8. 2. *The Law of the spirit of life in Christ Iesus, hath made mee free from the Law of Sinne.* From the [a] *accusing*, the [b] *power*, the [c] *bond*, the [d] *right*, the [e] *guilt* of sinne, the [f] *law* of the members.

2. We are freed not only from the evils, but from the burdens of servitude.

1. From the Coaction of the Law: for the Law doth burden a man, and hinder the alacrity of his obedience. A precept of the Law is,

Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy strength.

To bee empty of all other loves, to set the sole affecti-

[a] *Osiander.*
[b] *Calvin.*
[c] *Lyranus.*
[d] *Erasmus.*
[e] *Chrysost.*
[f] *P. Mart.*

affection upon God. Here the most perfect faile, for though our love unto God be sincere, yet we are, many times, drawne off with other lusts. But the Law tels us, *He is cursed that continues not in all.* Now we see what ever we endevor, we are still under the Curse; our workes are, *Mala quia imperfecta*, therefore evill, because not perfectly good. This dulleth the heart, and discourageth it from any offer. The peevish eye of a froward Master, makes the servant heartlesse. What should I do any thing, seeing whatsoever I doe, I cannot please. This is the burden of the Legally righteous: the taske it set, they

they must either doe it, or smart for neglect. The *Israelites* are beaten if they bring not in their tale of bricke, *Exod.* 5.14. But here is our Liberty, *God spareth us, as a man spares his owne sonne that serveth him*; *Mal.* 3.17. The Command is given, *Let not sinne reigne in your mortall Body*: and the Promise is added with the Command, *Sinne shall not have dominion over you*. The Law cannot conct us, but grace unloads us, removes our burthens, and sweetens our labours.

2. Wee are freed from Indifferents, when they prove burdens.

1. Things. The Iewes were bound to use and refuse

fuse many things, the V-sing and Refusing of which had else beene Indifferent. They must abstaine from Swine, from things strangled, and the like. We have liberty of a freer use of Gods creatures; being not subject to ordinances; *Touch not, Taste not, Handle not, Col.2.20.21.*

2. Men. We are not subjected to such commands, as whereby they would bind the conscience. Now the constitutions of men are either,

1. Civill and politicall; These wee have a rule for, that wee must obey them, though in 1 *Cor.7.23.* wee seeme to give exemption; *Ye are bought with a price, be*

ye

yee not the servants of men: yet, *Rom.* 13. 1. 5. we have that other expounded, *Let every soule bee subiect to the higher powers, for the powers that bee, are ordained of God.* Who resisteth the power, resisteth the ordinance of God: *Wherefore yee must needs bee subiect for conscience sake.*

2. Ecclesiasticall; These concerne either,

1 The matter of Gods worship; then we renounce them as great presumptions; for Divine worship cannot have institution from humane command.

2. Or the manner of worship, tending to decency: Here Constitutions may order, not bind; or-

der

der the carriage, not binde the conscience.

But concerning both these and those Constitutions, I meane, both Ecclesiasticall and Civill, I would deliver my selfe a little more fully; and to that end, wil present a few conclusions touching Indifferents, their nature and extent.

1. An Adiaphoron or Indifferent, is, *Res media*, a middle thing, which stands so to two extremes, that it may alike incline to both. And in the ordinary, though not proper use of the word, it is a *Medium* betweene morall good and evill. Now such a *Medium*, is either of meere Abnegati-

Medium Abnegationis. Medium Participationis. Aquin.

negation, so all Substances, whether naturall or artificiall, are *Res mediæ*, Indifferent things; or of some participation, which so farre agrees with either extreme, as the extremes agree between themselves; so no Substances are properly Indifferents, but Actions only: Actions therefore which are neither commanded nor forbidden, and which in their intrinsicke nature, have neither obedience, nor disobedience, are indifferent.

2. Indifferent Actions in their owne intrinsicall nature, nothing differ among themselves, but are all equally far from good and evill: But there are some which

which, for the most part, have evill circumstances accompanying them, and therfore found in the worse sense, as if they did incline to evill; as to be an accuser may be indifferently good or bad, yet we ill interpret that name. On the contrary, some Actions commonly accompanied with good circumstances, as to be studious, sound wel, and are conceived to tend to good, though a mans study may as well be evill and corrupt.

3. Indifferents cease to be Indifferents, when by Authority, they are commanded or forbidden. Nothing ought to bee commanded, but onely good;

nor

nor any thing but evil prohibited. What is indifferent in the nature, cannot simply, absolutely, and perpetually be forbidden, or commanded; but commanded as it comes nearer to good; and as nearer to evill, forbidden.

From these grounds wee may draw Rules, for our freedome from, or obedience to, for changed Indifferences, and the Constitutions of men.

2. Wee have the nature of our freedome described; now the Ends both of it, and of the doctrine of it, are;

1. To pacifie the conscience, that that great Director, may not be left flo-

ting,

ting, but may know what ground it hath, and how it may proceed.

2. To remove away superstition, that the minde may know, it is not tyed to a throng of needlesse observances, and discouraging feares.

3. To direct us in our worke, in the comfort and readinesse of our set working.

3. There remaines the third proposed, The Consequents from the former.

1. The freedome is spirituall; therefore,

1. Not Civill: Then are the *Anabaptists* mad, who would reject all law, and make the whole world levell; denying obedience to

to Lawes and lawfull Magistrates; a disease begun in the distempered heads of *Iohn of Leiden*, and the mad men of *Munster*; opposed among others chiefly by the holy zeale of *Luther*, whose doctrine of Reformation was dangerously mistaken by those fanatickes: which I the rather note, because some halfe issues of that monstrous Birth, call that blessed Apostle of our later times, to patronize their conceits and errours about the morall Law.

2. Not Carnall. whence then are our ordinary excesses in the use of good things; our surfetting tables, and variety of deli-

cates

cates doe sufficiently witnesse our carnall licenciousnesse, that I need not instance the pride of our fashions, the immoderateness of our pleasures. But these are Indifferents: True, if they bee used indifferently, but Excesses are not. What may bee lawfully used, by an inordinate desire to it, and delight in it, is made uncleane. Such Inordinates are defiled, and by the witnesse of the Apostle, *Titus* 1. 15. *To them that are defiled nothing is pure.* Our Saviour hath shewed a difference, *Luke* 6. 2. *Woe unto you that are rich, for yee have received your Consolation: Woe unto you that*

that are full. 'Tis lawfull to enioy an estate; Why then is the Woe against them? They are immoderate, when being *Rich*, they receive their *Consolation*, and are *Full*: It argues, they have made their state, their *Happinesse*. This is the peoples sinne: *Amos 6. 1. 6. Woe to them that are at ease in Zion, that drink wine in Bowles, and annoynt themselves with chiefe oyntments.*

When wee come to be at ease in our enioyments, we abuse our Liberty. But these things are then truly Indifferent, when wee are come to *Pauls* Resolve, *Philip. 4. 11, 12. I have learned to be content, I know how*

how to bee abased, and how to abound, to be full, and to be hungry.

2. Though Spirituall, it is an immunity. Then if wee have a Charter from heaven, how dare any deny it, or with-hold it. Those miserable men that are under the Popish yoake, have many heavy loads laid on their Consciences; the Pontificials dealing with the Abused, as *Pharaohs* Taskemasters with the afflicted *Israelites*, they load them hard, and then beat them, when they are loaden.

3. The ends are:

1. To quiet the Conscience; therefore not to afflict the Consciences of

others. They abuse their Liberty, that use it unseasonably, to the hindering of the weake. Some young Christians of *Corinth* would eate *Idolothyts, meats offered to Idols*, to that end onely, to shew their Liberty, but they are answered by the Apostle, *Licent quæ expediunt*, 1 *Cor.* 10. 24. *All things are lawfull for mee, but all things are not expedient.* And in another place, hee applyes it more directly, *Brethren, yee have beene called unto liberty, onely use not liberty for an occasion to the flesh, but by love serve one another: Gal.* 5. 13. Christ hath loosed the yoake, not that wee should bee more wanton, but

Theod. reads with Interrogative. *Omnia mihi licent? Sed non expediunt. Chrysost. Ambros.* read without.

but more chearefull ; as S. *Chrysostome* hath well followed the minde of the Apostle ; who, 1 *Cor.* 8. 11. strongly argues against this abuse, from the great danger of it, to the perverting of a weake brothers soule. If thouhast knowledge, and eatest Idolothyts, another shall be encouraged to doe it ignorantly, and therfore sinfully. *Through thy knowledge, shall thy weake brother perish, for whom Christ dyed?* Wilt thou suffer thy brother to perish for so

Non monet, ut illegitima fiat vitæ ratio, sed ut legem transcendat Philosophia: soluta enim sunt legis vincula, non ut dejiciamur, sed ut erigamur ad altiora: Etenim tam is qui scortatur, quam is qui in Virginitate perseverat, legis terminos excessit, verum non eodem modo, sed hic quidem in deteriora prolapsus, ille vero ad meliora provectus, sic ut alter prætergressus sit legem, alter super-gressus; Hoc itaque dicit Paulus, Christus Iugum vobis relaxavit, nõ ut exilatis aut calcitretis, sed ut absq; jugo compositè incedatis Chr. in loc. Qui per charitatem servit libere servit. Aug.

small a cause, he taking occasion to doc as [a] *Ambrose* speakes, *what he understands not*: or as [b] *Chrysostome*, *Christ dyed for him, and wilt not thou deny thy selft for him?* But the danger is not more to the weak brother, then to the wilfull offender; for it followes in the next verse, [c] *But when yee sinne so against the brethren, ye sinne against Christ.*

2. A second end is, to remove superstition, therefore it doth plainely condemne such as use their liberty to superstition. They dare venture upon any observations, unwarranted by any thing, but blinde *Custome*, & plead, *All is lawfull.*

a *Tuo actu illum occidis, quando a te fieri videt, quod ille aliter intelligit, & tu eris occasio mortis fratri, quem Christus ut redimeret, crucifigi se permissit. Amb. in 1. Cor. cap. 8.*

b *Christus pro fratre mori non recusavit, tu autem ne in animâ quidem inducis [illegible] ad eius [illegible] specillitatem te de[illegible], & [illegible]mmo[illegible]. Chrys. [illegible]*

c *Chrys. Aug. de verb. Dom. Serm. 16.*

3. A third end is, to direct us in our walke; wee therefore have liberty, and are made acquainted with our liberty, that we might know how unconstrainedly to frame our obedience; making use of the Law, but not in servitude unto it; which therefore condemnes such as quite cast away the Law, as if of no use, and prove themselves of lawlesse and ungoverned humours, *true Libertines.*

Give me leave to make a double application, or use, of this Truth.

Vse 1. If we be at liberty, by the Law dead unto the Law, let us then stand fast in our liberty, and la-

bour to maintaine it. It is the Apostles Rule, an use or consectary from his owne doctrine, *Gal.* 5. 1. *Stand fast therefore in the Liberty wherewith Christ hath made us free, and bee not entangled againe with the yoake of bondage.* The Law is a yoake of bondage; and Iusticiaries, who looke for righteousnes from thence, are like Oxen in the yoake, who draw, and toyle, and spend their strength, and when they have done their labour, are fatted up for slaughter: so these, when they have endevored hard after their owne righteousnesse, they perish in their iust condemnation. These; *Luther* fitly cals, *The Divels*

Hierom cals the law, Duram, difficilem, laboriosam, quæ die ac nocte cultores suos, gravi operè consumit. Hier. in loc.

Mar-

Martyrs; they take much paines to goe to hell. Hee gives his instance in those blinded *Monkes*, who afflict and scourge their bodies, yet misse of Christ, the right way to life. The word is metaphoricall, ἐνέχεσθε, *Ne implicemini*, *Be not entangled*, alluding to Oxen, who are tyed to the yoake, their neckes being pressed and kept under. Let us not returne like willing slaves into our chaines againe; the condition will be more miserable, [a] *It is a more heavy evill, of a Freeman to be made a slave, than to bee a slave borne.* Let us preserve our Franchises, and defend our Charters against all that oppose thē:

Aug. reads it, *Ne attineamini. Ambr. Noliteco-hiberi. Tertul. cont. Marc. l. 4. c. 4. Nolite astringi. Vet. lat. contineri.*

a *Gravius malum, ex libero servum fieri quam servum nasci. Ambr.*

Men contend for their liberty, and endure not any thing tending to the least derogation of what they prize. In that cause the Doctors of *Sorbonne* will oppose the *Pope*; and if *Becanus* write his *Controversia Anglicana de potestate Papæ et Regis*, they will sentence it to the fire, though in other causes they acknowledge him their owne. If they trench the least upon these holds, neither the writings of that subtile *Suarez*, nor of the mad *Gaspar Scioppius*, nor of *Rob. Bellarmine* himselfe, their deified *Atlas* shall escape the fire. Let us emulate their courage in a better liberty.

Obiect.

Obiect. But what need an exhortation be spent upon what is naturally desireable? All affect Liberty, and ioy in it. [b] Politicke writers have concluded it, That Servitude is either contrary, or at least beside nature. 'Tis true; the desire of liberty is naturall, but not of spirituall liberty: for men love their sins, and the service of their lusts: and proud nature would faine purchase its owne redemption. Men affect a carnall liberty, but that is true bondage; for *whosoever committeth sinne, is the servant of sinne, Ioh.* 8. 34. πᾶς ὁ ποιῶν, *He that maketh sinne,* (*i.e.*) he that doth it as his worke, that *makes*

Libertas, quæ sera tamen respexit inertem, Respexit tamen & longo post tempore venit. Tyterus in Virg.

[b] *Timpler Oeconom. lib. 1. ca. 19 probb. 19. Keckerm. Syn. Oecon. cap. 4. cursu. philos. disp. 28 pro 31. Alsted. Oecon.*

provision for the flesh to fulfill the lusts thereof, Rom. 13, 14. [c] That willingly subiects himselfe. *Herod* would not be bound by the strictnesse of the *Baptists* preaching, *Iohn* tels him, *It is not lawfull to marry Philips wife*; he cares not, but will have it lawfull, and though warned, marries. His incestuous lust was his chaine, and though he shooke off law, he[d] could not shake off that. But *if the sonne make us free, we shall be* [e] *free indeed, Ioh.* 8.36.

[c] *Quanto aliquis liberius peragit perversa quæ vult, tanto iniquitatis servitio obnoxius obligatur. Greg. 25. moral. c. 20 id. 4 mor. c. 42.*

[d] *Improbus in seipso comitatur, malitiæ suæ laqueis strangulatus. Ambr.*

[e] *Aug. de Verb. Dom. serm. 48.*

Vse 2. As we contend to maintaine our liberty, so let us reioyce in the injoying of it; for it is written, *Reioyce thou barren that bearest not, breake forth and cry thou*

thou that travellest not, for the desolate hath many more children, than shee which hath an husband, Gal. 4. 27. It is borrowed by *Paul* from the Prophet *Esaiah, cap.* 54. 1. and cited according to the reading of the *LXX*. The Allegory is comfortable, which the Apostle useth: *Abraham* had two wives, *Agar*, and *Sarah*, *Agar* was fruitfull, *Sarah* barren; yet *Sarah* must reioyce and shout for ioy, because shee hath a sonne, not according to the flesh, but according to the promise. They that are married to *Agar*, to the Law, have many children; the people of the Law, are a laborious and fruitfull people. When a man is

blinded in his conscience, and thinkes with himselfe, I must doe this to salvation; He will be frequent in his labours, in his fastings, in his watchings, in his scourgings, in his Almesgiving. So among ours, when they know not Christ the way, but are conceited of the worke done, men may bee forward, to the Church to their devotions. Here is a fruitfull wombe, many children, the workes of the Law; but there can be no true ioy in them, for *Agar and her children shall be cast out*. The true Church may be more barren, yet if Christ be received into the heart, shee may reioyce. This is our comfort, our free-

freedome: We desire to be more fruitfull, and long earnestly for a full wombe; Oh that we could be more abundant in good workes! that wee could outgoe the strictest *Papist*, the severest *Iusticiary*! yet wee would not boast of our children, or thinke therefore to bee accepted, because we bring many young ones in our hands; nay, though we are not so abundant, (which is our griefe,) yet this is our joy, it is Christ upon whom alone wee trust. Ah Lord, wee cannot pleade with them, *Matth.*7.22,23. *Wee have cast out divels in thy name: Wee have prophecyed in thy name:* In thy name we have done many wonders.

ders. Nor desire wee so to plead, for thou wilt say to such, *Depart from me.* We have not sought such a righteousnesse, and therefore we sing for ioy.

I now proceede, to follow the Apostle againe in his owne method; we are still upon his first argument, which is continued in the 20. *verse.* Hee had told us before, that he was *Dead unto the Law*; Now he expounds his meaning, *I am crucified with Christ.* Christ was upon the Crosse as a publicke person: hee was dead to the Law, because crucified; being dead the Law could no more command. And hee being dead to the Law, we being cru-

cified with him, are dead with him; We are crucified with Christ, for he was in our stead, as a burgesse in a Parliament, for a whole Corporation: or there is a Donation to us, of Christ, and al his, so that his death is ours. Yet this death gives life and liberty; *Nevertheless I live, yet not I, but Christ liveth in me.* Christ lives in us, in our hearts, so that this our spirituall life, is no other, than the life of Christ living in us, really, and numerally the same; for as the life of the naturall body and head, is really & numerally the same, because of that strict coniunction of the head and body; so, and much more

Rolbcus in loc.

is

is this, as the coniunction is greater, and more close: and therefore is Christ called, *Our Life*, *Col.* 3.4. Hee that lives in Christ, ceaseth to be what he was before: It is a pretty story which we finde in Saint *Ambrose*; A young man who had loosely mis-spent his time, taking a iourny into other parts, was, by the mercy of God, converted; at his returne home, hee is met, and saluted by his wanton Love; hee entertaines her with a coy and strange looke; Shee wondring at his carriage, and thinking his Travel might make him forget his former acquaintance, begins to tell him who shee was, *It is I, it is I*: but

Amb lib. 2. de pan. c. 10

but the new Convert returnes an answer much like this of the Apostles, *But I am not I.* When we are crucified with Christ, we live not any longer [a] *our own life.* Hee saith not, Hee lives in Christ, but which is more divinely elegant, *Christ lives in him.* As sinne is said to live in us, when we obey it; so, when Christ guides us, he lives within us. This he seemes to promise, *Ioh.* 14.19. *Because I live, ye shall live also.* We must not live onely in our owne person, but must still have our eye on Christ, as it were, the forme of our soule, whereby it lives, and is actuated. If we separate Christs person from ours, Then we abide

[a] *Sed ego non sum ego. Ambr. ib.* *Non vivit ille, qui quondam vivebat in lege, quippe qui persequebatur Ecclesiam: vivit autem in eo Christus, sapientia, fortitudo, sermo, pax, gaudium, cæteræq; virtutes, quas qui non habet, non potest dicere, vivit in me Christus. Hier. in loc.*

bide under, and live in the Law. Thus hath the Apostle by preoccupation, answered that obiection, *If you are dead, how doe you then live?* He answers by distinction of a double life; Naturall, that is my owne; Spirituall, that is the life of another, made mine; I, as *Paul*, am dead, but I live as a Christian. The furious persecutor was crucified, the godly preacher now lives, as *Gregory* excellently explicates that of our Saviour, *He that will bee my Disciple, let him deny himselfe.* But again they might obiect, thou liveſt by thine owne life, we see thee breathing, moving, performing the actions of a natual life.

Non sufficit nostra relinquere, nisi relinquamus et nos, &c. Aliud sunus per peccatum lapsi, aliud per naturam conditi, &c. And a little after, *Extinctus fuerat sævus ille persecutor, & vivere cœperat pius prædicator. Greg. in Evang. Hom. 32.*

We

Wee ſee thy fleſh, but Chriſt we ſee not. That he cleares, Indeed I live in the fleſh, but 'tis as no life. I ſee, ſpeake, eate, drinke, ſleepe, but 'tis not the fleſh that leads me; in theſe very outward things, I am alſo guided by my Chriſt. This hee pleads againſt the malitious, 2 *Cor.* 10. 2, 3. There are ſome which *thinke of us, as if wee walked according to the fleſh, though we walke in the fleſh, wee doe not warre after the fleſh*: We live not ſo, as to obey the command of our luſts. He lives by faith, and in the latter words of this verſe, hee noteth to us the cauſes of his faith; *I live by the faith of the Sonne of God, who*

who loved me, and gave himselfe for me. These together, firme the beleever, that Christ is the Son of God, that the Son of God loves us, that hee manifests his love by his death for us. Faith stayes not upon the Sonne of God, as simply such, but upon the Sonne, loving and dying; therefore it is said, *Rom.* 3. 25. *through faith in his blood.*

Hitherto have wee pursued the first Argument of this Apostolike truth; or according as our method cals it, The first Reason of *Pauls* Doctrine; I shall passe the others more briefly, to hasten to his use or application.

Argum. 2. 2. The second argument is

is in the last *verse*, the 21. *verse* of this second Chapter.

The Text.

VERS. 21. *I doe not frustrate the grace of God; for if righteousnes come by the Law, then Christ is dead in vaine.*

IT is an argument, *ex absurdo*, from a double absurdity, that would easily follow upon the granting of a contrary to this truth.

1. If wee should seeke Iustification by the law, then wee should make frustrate the grace of God. Οὐκ ἀθετῶ τὴν χάριν τοῦ θεοῦ, I do not make frustrate. The word,

Ambr. Non sum ingratus gratiæ Dei. Aug. Non irritam facio gratiam Dei.

word, τὸ ἀθετεῖν, doth signifie.

1. To contemne, as *Heb.* 10. 28. the word is used, ἀθετήσας τὸν νόμον μωϋσέως, *He that despised or contemned Moses Law.*

2. To reiect, as *Ioh.* 12 48. ὁ ἀθετῶν ἐμὲ καὶ μὴ λαμβάνων, &c, *He that reiecteth me, and receiveth not my words.*

3. To disanull, as *Gal.* 3. 15. ἐυδὶς ἀθετεῖται, *If it be a mans Covenant, no man disannulleth it.*

How great is that evill, and consequent absurdity, by seeking a legall righteousnesse, to make frustrate, that is, to contemne, to reiect, to disannull the grace or free dispensation of mercy of God? What sin is

is there more hainous? and yet what more common? When wee doe expect of our owne, wee doe, as it were, spit upon Christ, contemning him as vile: We, as it were, tread him under foot, casting him away as unusefull; we, as it were, frustrate all his merits, as being of no value; High and fearefull sinnes, of a bloudy Dye, and treasonable nature. For thus we set workes in the place of Christ, and rebelliously displace from the Throne, the right Soveraigne.

2. The second absurdity is, that then it would follow, That Christ dyed in vaine. If righteousnesse come by the Law, then is Christ

Christ dead, δωρεὰν, that is the word in the Greeke Text. Δωρεὰν, commonly signifies, *gratis*, *gratuitò*, freely; *Rom.*2.24. δικαιούμενοι δωρεὰν. *Being iustified freely.* But here it signifies, without merit, or rashly, or to no purpose, or without a cause, as the Ancients consent. So doth Reason; for of one effect, there can bee but one proper cause, and by it selfe: Nature saw this, and * delivered it.

Righteousnesse cannot be of both, it must bee of the law, or of faith; if of the law, then Christ died to no purpose, which were blasphemy to imagine: for then should God be unjust, for no cause to loade him with

Hieron. & omnes Græci. Tum mors Christi Supervacanea. Ambr. & Aug. Hilar. in Psa.119. in lit. ל.

* *Unius effectus non potest esse, nisi una causa proprie, & per se. Arist. lib.2. post. cap.16*

with his wrath. They are but little lesse blasphemous, who dare affirme, that he dyed but to merit, First grace: That is to say, hee dyed *Supervacuè*, to no purpose. But 'tis our comfortable knowledge, he dyed to merit, not *primam gratiam*, but *integram Iustitiam*, not only the first grace, but perfect righteousnesse, and therfore dyed to great purpose, for good cause.

3. The third Argument is in the first and second verses of the third Chapter. Argum. 3.

The Text.

GAL. 3. 1. *O foolish Galatians, who hath bewitched you,*

you, that you should not obey the truth, before whose eyes Iesus Christ hath beene evidently set forth, crucified among you.

VERS. 2. *This onely would I learne of you. Received ye the Spirit by the works of the law, or by the hearing of faith?*

IN the first verse of this Chapter, before hee addes new arguments, hee useth a reprehensory Apostrophe, to the seduced *Galatians*, hee prepares them to heare, before hee proceeds to teach; a wisdome fit for all that dispense the Word, lest being unprepared, and unbroken up, instead of sowing, we scatter and

and loſe the ſeed. He calls them, [a] *Fooliſh Galatians*; not as a Nationall brand, as *Hierom* [b] imagines: ſo as the Cretans were called Liars; the Dalmatians furious; the Græcians light or inconſtant, and ſo of others, but onely as a fit expreſſion of his vehement zeale againſt their ſinne. Nor is it againſt the precept of Chriſt, *Mat.* 5. 22. for, we may be angry; *Paul*, *Peter*, Chriſt himſelfe was ſo: and it is lawfull to reprove. It was raſh and cauſeleſſe anger which our Saviour condemned; there may bee an anger of reproofe whereby God may be honoured: that muſt be our caution and care, leſt

a *Vet. lat. Inſenſati. Aug. Stulti. Hier. Rudes.*

b *Hier in præf. in lib. hunc.*

Chryſ. in loc. Iren. lib. 4. cap. 27. Imp. opus in Mat. 5. Homil. 2. Aug. deſer. in mon. l. 1.

Aug. ut supra, cap. 10. Tho. Aquin. 2. 2. quest. 72. art. 2.

otherwise we serve not the Lord, but our passions, as both Saint *Austin* and *Thomas* have divinely explicated it. 'Twas a iust reprehension, for they are all *Fooles* that over-throw Christ. Is it not extreme folly to overthrow our peace, our comfort, the meanes of our reconcilement? To oppose the righteousnesse of Christ, is to forfeit all these, and to make our selves miserable.

This reproofe, he partly mitigates, and partly aggravates.

1. He mitigates, by translating the fault, in a kinde, from them upon others: τις ὑμᾶς ἐβάσκανε? *Who hath bewitched you?* Βασκανειν signifies

fies sometime to * *Envy*. In this sense, his reproofe is not onely moderate, but mixed also with the tacite commendation of their vertue, which hath procured its owne usuall attendant *Envy*, from the Divell, and wicked men. But more properly we may take Βασκαινειν, for φασκαινειν, to kill with the eyes; as more ancient Philosophers, and more lately, *Leon*, *Varius*, have handled and proved it. Thus the Apostle might seeme, according to the vulgar opinion, to allude unto that, That they were blinded and mis-led by impostors. Hereticall teachers are bewitchers, that as those made false things

* *Symmach lib. 6 ep. 78 Sidonius, lib. 4 ep. 2.*

Plin l. 8. c. 8 Theophraſ. lib de Cha. Ariſt. in probl. Pluter. Conviv. lib. 5. Virg ec. 3. Neſcio quis teneros oculus mihi faſcinat agnos. Gel innoct. lib. 9. cap. 4. Leon. Var. lib. 3.

appeare as true, ſo theſe. They fell not through malice, but deceit, being bewitched, *that they ſhould not obey the truth.* It is the great policy of the Divell, and his, to keepe nature blind, or if not blind, yet rebellious, that men might not underſtand the Doctrin of free Iuſtification; which Doctrine moſt ſtrongly fights againſt the kingdom of Satan. Thus the Apoſtle hath wiſely dealt his blow, by a gentle mitigation, while the offenders might ſee affection in him, without Arrogancie.

All are not fitted for a rough handling; in our reproofes we muſt endevour to be plaine and pleaſing:

ſing; by the former, wee ſhall ſhew our ſelves honeſt, by the latter, diſcreet.

His pleaſingneſſe hath appeared in the mitigation, his plainneſſe will appeare in the aggravation of their fault.

2. He aggravates by the evidence of that doctrine which they had received. That others did bewitch them was their malice, but that they would bee bewitched, having beene ſo clearely taught, was their extreme weakeneſſe. They fell not from a truth, that they were ſcarcely acquainted with, but what was drawne before them with a pencill, clearely

wrought and discerned. It is a dangerous matter to leave a knowne Truth. When Christ is evidently taught, hee is, as it were, painted forth unto us. They had so understood the Gospell, that they had seene him, as it were, spit upon, scourged, reviled, crucified, and yet had forsaken the faith in him. I cannot leave this, (though I intended but a short Comment) without touching at two or three observations very briefly.

Obser. 1. By faith beleeving the Gospell taught, they saw Christ before their eyes.

Faith sees things that are farre removed, and makes

makes them ours; *The evidence of things not seene.* Reasons eye is farre more dull than this: This sees truth in a promise for after times and beholds it with such a stedfastnesse, as if it were already present. Because God hath promised it shall be, my faith sees it already here. Let me instance one more particular; In the Sacrament of the Communion, an unworthy *Communicant discernes not the Lords body*; Naturall men see but a covered table, some outward signes, Bread and Wine, poore alas, and inglorious Elements; But Faith beholds much under those vailes, it sees Christ, his body and bloud, it tasts

and feedes upon Christ in the *Eucharist*, and attracts nourishment from what it feeds upon.

Observ. 2. When *Paul* taught the Gospell, Christ was drawne forth before their eyes. It was *Paul*, whole worke but to paint out Christ. Himselfe had determined to *know nothing but Iesus Christ, and him crucified*: And hee will teach, but what he might savingly know; *And my speech, and my preaching was not with inticing words of mans wisedome*, 1 Cor. 2. 24. Our preaching must be plaine and lively: plaine, that Christ may bee truely painted before us: lively, that in the fresh knowledge of

of his death, hee may bee crucified among us. They are bad Preachers that paint themselves in their owne colours, instead of Christ. While in our ordinary Sermons, we doe unnecessarily tell you, how many Fathers wee have read, how much we are acquainted with the Schoolmen, what Criticall Linguists we are, or the like: 'Tis a wretched ostentation; we doe over much affect our owne picture, and paint unto you our owne Schollership. It is not fit, that Divinity should bee sordidly attended, but with such words as may both take the sense and the understanding. Yet there

is most wisedome and efficacy in Gods Oratory, the sacred Scripture-expression; and wee preach with most authority, when we deny our selves. I speak not, as affecting a sluttish hādling, but a Sermon wel dressed with fit words, rather thā fine; but especially in the *evidence of the Spirit, & with power*. This way we shall draw the heart into the eare, and as wel Touch, as Affect. So our Saviour taught, it was the will of the Father which hee published, and hath received that praise by the *Evangelist*, from the Spirit of God, *He taught as one having Authority, and not as the Scribes*, *Mat.* 7. 29.

Obser.

Obſer. 3. The doctrine of Chriſt crucified, is ſet before their eyes. Let me now direct you, what is the beſt ornament of your houſes, and your hearts too, The Crucifix. Let that be hung every where: I meane, not a wooden, or braſen, or though of ſome purer mettall, gold or ſilver; but the ſaving knowledge and contemplation of Chriſt in the heart. Let him bee before your thoughts, as if your eyes ſaw him ſtretched along, and nailed to the Croſſe, his head bending in a ſolemne and yeelding poſture, his armes ſpread, as if wooing our embraces. This, let this be all our Superſtition; not to adore an Image,

Image, but to make use of more profitable Preaching. Images were not brought into the Church, till preaching grew slacke. I need not instance you the Canon of *Eliberis*, the Iudgement of *Origen*, the zeale of *Epiphanius*, the decision of *Gregory* to his *Massilian*. That of an ancient, in the Library of the Fathers, is expresse for all; *None of the Antient Catholickes ever thought that Images were to be adored.* Away with those new superstitions, let this be our Crucifix, our Image, to beleeve in Christ, and make use of his death.

Conc. Elib. An. 305.

Hieron. in Epist. Epi. Greg. lib. 9. Epist. Ep. 9.

Biblioth. patr. Tom. 9

The Apostles reprehension of these *Galatians*, hath kept us from the third Argu-

gument, delivered in the second *vers.* That by which ye received the Spirit, that is it which iustifies you, *you received not the Spirit by the workes of the Law, but by the hearing of Faith.* There is the Spirit of Son-ship, and the Spirit of Gifts; *Chrysostome* understands it of the latter: but the Argument of the place seems to meane the former. The Law is not the Minister of the Spirit and life, though the Spirit worke by the Law, *Ioh.* 16.8. Therefore they could not receive the Spirit by the works of the Law; an assurance of their Sonne-ship. But the Gospell is properly the Minister of the Spirit, that workes

Spiritus υἱοθεσίας. δοναμεων.

Accepistis Spiritum Sanct. edidistis miracula, &c. Chrys. in loc.

works confidence & faith. Now the Spirit is not given but to them that are Iustified, and by that by which they are iustified. Hee referres the truth of this unto themselves, that they might be αὐτοκατάκριτοι; the own selfe condemners. Hee speakes, as Saint *Ambrose* hath the phrase, still with some stomack against them. Or as another urgeth it, If I added no more subtle and accurate reasons, this were enough which I will now require of you, and which the rudest and most unlearned will grant me; This would I know, *Receivedye, &c.*

Loquitur aueem ad huc cum Stomacho. Amb. in .oc

Argum. 4.

4. The fourth Argument is in the two following

ing verſes, the third, and fourth.

The Text.

VERS. 3. *Are ye ſo fooliſh? Having begunne in the Spirit, are yee now made perfect by the fleſh?*

VERS. 4. *Have ye ſuffered ſo many things in vaine? If it be yet in vaine.*

WHat is fooliſh and abſurd, is not to be beleeved or entertained. But it is an abſurd thing to bee perſwaded, That ſuch as have begun in the Spirit may bee made perfect in the fleſh. The one propoſition is implyed, the *Minor* is expreſ-

pressed, and not without the former vehemence; οὕτως ἀνόητοι, *Are ye so foolish?* The folly or absurdity will appeare, whether we consider the thing logically, or physically, or theologically. 1. It is logically absurd, to expect a more noble effect from an ignoble cause: to seeke perfection from the flesh. 2. It is physically or naturally absurd, to attribute more efficiencie to that which is passive, than to that which is Active; more to the flesh, than to the Spirit. 3. It is theologically absurd, or absurd in Divinity, whether we understand it properly, or metonymically: 1. properly, The flesh is as grasse,

grasse; The voyce said, Cry; *All flesh is grasse; and all the goodlinesse thereof, is as the flower of the field: The grasse withereth, the flower fadeth because the Spirit of the Lord bloweth upon it; surely the people is grasse*, Esa. 40. 6,7. It is a withering fading thing. But the Spirit is Divine; and powerfull, and constant, because Divine. Shall a thing, begun by Divine agency, be compleated by weake flesh? 2. Metonymically, the Spirit is Spirituall grace and faith; the Flesh is ceremony, and the workes of the Law. It was an errour brought in by those seducers, They would admit of *Pauls* doctrine concerning Iustifi-

Iustification, but they wold have the Law added to; and giue up their sentence peremptory to the counsel, *Except yee be circumcised after the manner of Moses, yee cannot be saued, Acts* 15. 1. An absurd error; As if the beginning of Light should be from the Sunne, and the encreasing of it from the nights darkenesse. And what else doe the *Papists* meane, when they call faith, *Radicem Iustificationis*, The roote or beginning of Iustification? The *Iesuites* explaine themselues when they say, *They therefore call it the beginning, because faith doth dispositively beget charity and meritorious workes, by which properly we are iustified formal-*

Orig. lib 3. in Rom. 3.

formally and materially. This is that doctrine which the Apostle hath pronounced absurd and foolish; which absurdity is further confirmed in the fourth verse; If that were their expectation, then had they *suffered much in vaine* for the Faith which they now reiected. The proposition observes unto us: 1. That the *Galatians* suffered much. 2. That the sufferings of the *Galatians*, as of all Gods people, tend to Reward, not of desert, but of appointment. 3. That the Reward is to persevering in those sufferings. 4. That all sufferings for the faith are lost, if the *Galatians* turne unto Lawworkes againe. The fifth

verse

verse hath but the same force of Argument with the second, and therefore I omit it, though if it were seasonable to the questions in hand, and that I intended not brevity in this Comment, I might dispute it; How farre * miracles doe confirme the Faith, and are necessary; what the * impostures of Hereticks have beene about them; what the lyes of the * *Papists* have beene concerning ours: but I haste, and therefore omit them.

* *Aug. de Civit dei. lib 22. c. 8. Chrys. hom. 14. in mat.*
* *Hegesip. lib. 3. cap. 2. Epiph. Her. 66. Greg. Turon hist. Fran. l. 2 c. 3. Paul. Diac. Re. Rom. lib ult.*
* *Lyndanus Alancopus, Dial. 6. Argum. 5.*

5 The fifth Argument followes in the foure next verses.

The

The Text.

VERS. 6. *Even as Abraham beleeved God, and it was accounted to him for righteousnesse.*

VERS. 7. *Know yee therefore, that they which are of faith, the same are the children of Abraham.*

VERS. 8. *And the Scripture foreseeing that God would iustifie the Heathen through faith, preached before the Gospell unto Abraham, saying, In Thee shall all Nations be blessed.*

VERS. 9. *So then they which bee of Faith, are blessed with faithfull Abraham.*

Mar

Sed quid juvat ista sustulisse, cum cætera quæ æquitati, insaniæ ipsius adversa sint? Hier.

Marcion the Heretieke, tore out these foure verses out of his Copy: but as *Hierome* answers roundly: *But what will it helpe him to have taken away these, when those things that are left, doe sufficiently oppose his madnesse.*

As *Abraham, the Father of the faithfull*, was iustified, so also are his Sonnes. But *Abraham* was Iustified by Faith: Therefore, Wee in the same manner. The proposition, though not in the Text, is plaine by an Argument, *A pari*, there is the same Covenant, made to the Father, and the Sons; *Gen.* 17. 7. *I will be thy God, and of thy seed after thee.* The Cove-

Covenant was the same, and the same * Condition; *Rom.* 4. 11, 12. *Hee received the signe of Circumcision, a seale of the righteousnesse of the faith, that he might be the father of al them that believe, though they bee not circumcised, that righteousnesse might be imputed to them also; and the Father of Circumcision to them who are not of the Circumcision onely, but also walke in the steppes of that faith of our Father Abraham which he had being yet uncircumcised.*

* Iren lib. 4. cap 38.

The Assumption is in the sixth verse, cited from the Testimony of *Moses*, *Gen.* 15. 6. *Hee believed in the Lord, and it was counted to him for righteousnesse.*

Though

Though *Abraham* were abounding in workes, and glorious in his obedience; yet not them, but his faith is imputed. The conclusion in the seventh: γινώσκετε ἄρα, The old Latine renders that; *Ye know*; which wee read, *Know yee*: Thus referring it to their owne collection; which is onely amplified and cleared, in the two following verses; out of which I would onely touch at some observations.

Tert. de pati. cap. 6.

1. The same way of Iustification was had both in the Old, and the New Testament.

2. The Gospell is not New; as the *Romish* are wont to slander the Reformed

med with the title of *New-Goſpellers*: It was preached to *Abraham*, *In thy ſeed all Nations ſhall be bleſſed.* And long before him, to *Adam*; in the promiſe of the ſame ſeed.

3. The New Teſtament hath much foundation in the Old, and therefore we may confirme the Doctrine of this by that: Againſt the froward cavills of ſome, who in their reaſonings wil not admit of thoſe writings. But, chiefly, let mee not omit that which *Luther* hath obſerved, How much the children of the beleeving *Abraham*, and the begetting *Abraham* differ. The begetting *Abraham* was a worker, the be-

M. Luth. in Gal. in loc.

leeving was righteous: His faith was upon Christ, the obiect of his faith. We are blessed, not with the working, but the faithful *Abraham.*

Argum. 6. 6. The sixt Argument is delivered in the tenth verse.

The Text.

VERS. 10. *For as many as are of the workes of the Law, are under the curse, for it is written, Cursed is every one that continueth not in all things which are written in the booke of the Law to doe them.*

AS many as are of the workes of the Law, are un-

under the curse of the Law: Therefore the Blessing or Iustificatiõ is not of works. The proposition is proved, *Deut.* 27. 26. That continues not; *Manere*, is, *Omnia implere perfectè*, to continue or remaine in all, is to performe all perfectly; as a Quadrat, a Cubicke or square figure, to stand unmoved. The phrase in the beginning, is metaphoricall, *They that are of the law*, as it were retainers to the Law, and goe after that. Nature loves that course, and the young man comes with such like desire, *Master, what shall I doe, to inherit life? Matth.* 19. 16. But such shal have repayed bitter wages, *They are under the*

στυδαῖον, τετράγωνον

Curſe. The *Papacy* then is the way to perdition, becauſe it ſets men to that ſervice. But are there not precepts in the Law? Have not thoſe precepts promiſes annexed? How then are ſuch *under the curſe*? The works of the Law performed, put us not *under the Curſe*; but the workes attempted and failed in: for if wee could perfectly fulfill them, wee ſhould bee ſaved by them. But the Law is not Doeable, which is not from the Law, or from God, but from our ſelves; and comes to paſſe, thus: *Rom.* 8. 3. *What the Law could not doe, it could not doe, in that it was weake through the fleſh.* Let me obſerve:

1. The

1. The Artifice of *Paul*; he pleads upon ſure groūd, *It is written*. All have recourſe to ſome firſt principles, *Phyſicians* to experimented Aphoriſmes, *Lawyers* to the Statute, *Divines* to the Canon: So our Apoſtle here, *It is written*. This he pleaded to *Agrippa*, as his warrant, *Act*. 26. 22. *I continue unto this day, witneſſing both to ſmall and great, ſaying none other things than thoſe which the Prophets and Moſes did ſay ſhould come.*

2. They are *Vnder the Curſe*, that continue not in all; not onely that violate all, but any: So that Apoſtle, *Iam*. 2. 10. *For whoſoever ſhall keepe the whole Law, and yet offend in one point, he*

is guilty of all. 3. The Curse named, is eternall; for it is opposed to Iustification and life, the eternall Blessing.

Argum. 7. 7. The seventh Argument is in the 11. and 12. *verses.*

The Text.

VERS. 11. *But that no man is Iustified by the Law in the sight of God, it is evident; for the Iust shall live by faith.*

VERS. 12. *And the Law is not of faith; but the man that doth them, shall live in them.*

RIghteousnesse is by Faith; the Law is not Faith:

Faith: Therefore Righteousnesse is not by the Law: No man is Iustified by the Law, *Coram Deo*, before, or in the sight of God; before men, workes may Iustifie: *Was not Abraham our Father Iustified by workes, when he had offered Isaak his sonne upon the Altar?* Iam. 2. 21.

Meniudge, κατὰ δοκοῦν, according to appearance; but saith the Apostle, *Rom.* 2. 2. *Wee are sure that the Iudgement of God is,* κατ' ἀλήθειαν, *according to Truth*: Therfore they that live before God, that is, attaine life, must live by Faith. This hee citeth from the Prophet *Habakuk, chap.* 2. *vers.* 4. A Scripture which *Paul* hath seemed much to have de-

lighted in, by his often Quotation of it. Wee cannot live by the Law; the reason is added. *The Covenant of it, is to them that doe it. Yee shall keepe my Statutes and my Iudgements, which if a man doe, he shall live in them; I am the Lord. Lev.* 18.5. *He that hath walked in my Statutes, and hath kept my iudgements to deale truly, he is iust, hee shall surely live, saith the Lord God, Ezek.* 18. 9. But the Covenant is other to Faith; so that Legall and Evangelicall Iustification, cannot meet together, as this same Apostle disputes in another place, *Rom.* 11. 6 *And if by grace. then is it no more of works; otherwise grace is no more grace. But if it bee*

of

of workes, then is it no more grace, otherwise worke is no more worke. It cannot be of both, it must bee of one: Now it is not of that, therfore of this: Not of that, the Law; for it is expressed, οὐδεὶς δικαιοῦται, *No man is Iustified by the Law*, it is evident.

Argum. 8.

8. The eighth Argument is in the thirteenth verse, and fourteenth.

The Text.

VERS. 13. *Christ hath redeemed us from the Curse of the Law, being made a Curse for us: for it is written, cursed is every one that hangeth on a Tree.*

WE are Iustified by that, by which we have redemption from the Curse: But by faith in Christ we have redemption. Therefore by that are wee iustified. The Minor proposition, is the maine of the 13. and 14. verses. The Consciences of the *Galatians* might have beene straightned and burdened with the mention of the Curse; but are met, and sweetned with this; *Conside, salva res est*, Be not dismayed, there is a way of freedom found, *Christ hath Redeemed us*. This Argument is the summe of comfortable knowledge, drawn from the marrow of the Go-

Gospell, and delivers to our notice, those great mysteries: 1. Who hath redeemed us; *Christ*. His was the worke, and to him, by the glorified, is the prayse of the worke, *Thou art worthy, for thou wast slaine, and hast redeemed us to God by thy bloud, Rev.* 5 8. 2. Whom he hath redeemed; *Vs*: *Abraham*, and *Moses* too: None, but by him. 3. From what; *The Curse*: from active and passive, from both wrath and paine. 4. How it was done. *Hee was made a curse*: (to omit the variety of reading, and propriety of the word) He derived unto himselfe what was our due, being made, of God, and of himselfe,

Hier. in Esa. 50. Vide Ambr. in Loc. Et si propius aspicias videbis Christum maledictum eorum factum a quibus occisus est. Crux enim salvatoris peccatum, & maledictum est Iudæorum. Septuag Aquilam, & Theodotionem Maledictio dei est, qui suspensus est. Symmachus Quia propter blasphemiam dei suspensus est

selfe, *Sinne for us*. Thus Christs death is our life, his Crosse our Triumph, his Malediction our Blessing. 5. To what end all was wrought: that the blessing might come. The blessing of *Abraham* could not come, unlesse the curse were taken away. The blessing, is the grace of Reconciliation, Adoption, Iustification and Life; which hee cals againe, τὴν ἐπαγγελίαν τοῦ πνεύματος, *The promise of the Spirit*; Spirituall grace. 6. The meane, by which, His, Ours: faith. *That wee might receive the promise of the Spirit through Faith.*

We cannot but observe, 1. The greatnesse and hainous nature of sinne; such, that

that it made *Christ a Curse*, and put him to death. That speare, those nayles, were thrust in, not so much by the *Iewes* malice, as by our *sinnes*. At length, let us learne the price of them, and together to avoyd them. How dare wee with so much secure boldnesse, rush upon that which cost so deare a rate, the bloud of Christ? 2. The wisedome and goodnesse of Gods order, blessing by the Curse, sweetnesse from the Crosse of Christ. It was the wonder of Gods power, and the glory of that wonder, that in the Creation, God did produce, *Aliquid ex nihilo*, something out of nothing; Here is more,

Crux Christi amaras aquas vertit in dulcem saporem, et securim perditam, missa influenta Iordanis levavit. Hieron.

more; good out of ill, heaven out of hell, the Blessing to us, by Christ a Curse for us.

Argum. 9. 9. The ninth and last Argument is added in the foure following verses.

The Text.

VERS. 25. *Brethren, I speak after the manner of men; though it bee but a mans Covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.*

VERS. 16. *Now to Abraham and his seed, were the promises made. Hee saith not, And to seedes, as of many, but as of one. And to thy Seed, which is Christ.*

VERS.

VERS. 17. *And this I say, That the Covenant that was confirmed before of God in Christ, the Law which was fourehundred and thirty yeares after, cannot disannull, that it should make the promise of none effect.*

VERS. 18. *For if the inheritance be of the Law, it is no more of promise: but God gave it to Abraham by promise.*

The Inheritãce is of promise: *Ergo*, not of the Law. That is the argument and the conclusion in the 18. verse. Hee frames it by an occupatory Apostrophe, turning his speech, as it were, more directly to them

them, to answer an Obiection, they might make.

Obiect. The Inheritance was of promise, before the Law was given; but after the Law given, it came to be of the Law: for the latter Sanction doth derogate from the binding of the former. Hee answers, 'Tis true; unlesse the former were ratified or confirmed. In our Common-Law, we call a ratification or confirmation, a strengthening of an estate formerly had, and yet voydable, though not presently voyd. But the Inheritance by promise was confirmed and foure hundred and thirty yeares before the Law was given; *vers.* 16, 17.

West. par. prim. Symb. l. 2. sect. 50. Fitz. de nat. bre. fo. 169. B. 116. Vlpian. l. pactum. H. de pollicit.

17. *Brethren*, whom before hee called *Fooles*, now hee cals Brethren: we must lay aside the spirit of bitternesse; and though there may be a division of Iudgements, yet there should not be of hearts. *I speake after the manner of men*, with humane and popular similitudes and expressions. Our Sermons may have somewhat of the Scholler, and of the Orator, though wee speake Gods Word, yet in mans language, when either the matter or occasion requires it. If mans bee, much more is Gods Covenant inviolable.

Obiect. But the Reason doth not hold. Others indeed, cannot undoe mens Co-

Covenants, but themselves by consent can.

Ans. Yet here it cannot be so, for when Covenants are made to be perpetuall, if one breake, he is perfidiout; if both, they are inconstant. God is neither; the one were to admit wickednesse, the other infirmity in him; either of which were to make him not God. The Law could not make voyd the promise; for, 1. Διαθήκην προκεκυρωμένην, The Covenant was before confirmed. 2. ὑπὸ Θεοῦ, of God; who hath liberty, and Saveraignty. 3. Εἰς Χριστὸν; in Christ, the Mediatour of the Covenant. The promises of the Law, and the Gospell, doe much differ.

The

The promises of the Law are to particular persons, those of the Gospell to us in Christ. It comforts us abundantly in our infirmities; we neither expect nor receive the promises immediately from God, but from Christs hand. Again; κατέργεται ὁ θεὸς τὴν ἐπαγγελίαν, excludes merits. God gave the Promise to *Abraham*, though the Law were afterward given, it could not make the gift voide. If a rich man adopt another freely, and after some yeers lay some commands upon him, yet it hinders not, that the Adoption is free; for the Inheritance is not because of those commands.

There

There needes no more for the Argument; onely the Text of it doth occasion a double question; one Hystoricall, another Chronologicall.

The Hystoricall Question, is, what Ratification the Apostle speaks of? We read of three Confirmations: 1. One by a fæderall Sacrifice, *Gen.* 15. 18. when upon Gods command, *Abraham* had offered, and divided his Sacrifice, in that same day the Lord made a Covenant with *Abraham.* 2. Another, by a generall expression, *Genes.* 17. 1, 2. when *Abraham* was ninety yeares old and nine, the Lord appeared and said, *I am God All-sufficient, walke before*

before mee, and bee upright. 3. A third by a ſolemne oath, *Gen.*22.16. *By my ſelfe have I ſworne, ſaith the Lord, In bleſsing I will bleſſe thee.* Here the firſt of theſe is ſignified: For, 1. Though a Promiſe were made, there is no mention of a Covenant before this. 2. And from this wee have the right number of yeares, after mentioned.

The Chronologicall queſtion depends upon that former, how the yeats may be computed. *Steven* names but 400. yeares, *Act.*7.6. ſo was the prophecie, *Gen.* 15.13. *Hierome* hath troubled himſelfe, and left the knot ſo faſt as he found it: So hath Saint *Auſtin*. No leſſe

Epiſt. ad Dam Queſt.47. in Exod & De Civit Dei.lib.16 cap.24.

leſſe *Genebrard* and *Dunus*, reckoning from the diſcent of *Iacob*; and others, from *Abrahams* departure out of *Haran*, *Gen.* 12.4. But if we reckon from his 85. yeare, we ſhall find a right Computation.

From that time, till the birth of *Iſaac*, were 15. yeares: And *Abraham* was an hundred years old when his ſonne *Iſaac* was borne unto him, *Gen.* 21.5. From the birth of *Iſaac*, till the birth of his ſonne *Iacob*, were 60 yeares: *And Iſaac was threeſcore yeares old when ſhee bare them*, *Gen.* 25.26. From the birth of *Iacob*, till his diſcent into *Ægypt*, were 130. yeares. *And Iacob ſaid unto Pharaoh, the dayes of*

of the yeares of my pilgrimage are an 130 *yeares : Gen.* 47 9. From *Iacobs* diſcent unto his death, were 17. yeares : *And Iacob lived in the Land of Ægypt ſeventeene yeares, Gen.* 47. 28. From his death, till the death of *Ioſeph*, were 53. yeares ; which appeares from ſome cõpared Texts, *Gen.* 41. 46. 45. 6 50. 26. From the death of *Ioſeph*, till the birth of *Moſes*, were 75. yeares, as is gathered from received Chronologers. And from his birth, till the departure of *Iſrael* from *Ægypt*, were eighty yeares : *And Moſes was fourſcore yeares old, when he ſpake to Pharaoh, Exod.* 7. 7. Now the peoples departure, and

the giving of the Law, were the same yeare; That the first Month, the foureteenth Day, This the third day of the third moneth These being summ'd, make up the proposed number.

I have done with the two former generall parts of the Apostles method; 1. The Explication of the Doctrine of Free Iustification. 2. The Confirmation of it, by testimony of Scripture, and by nine Arguments.

Applic. 3. I now proceede to the third general part, the Application of this Doctrine.

Hee applyes it by discovering the Vse and Abrogation of the Law. Which he performeth in this manner. 1. By

1. By clearing two Objections against what hee had delivered.

2. By a more plaine discussing of the Question, concerning the Law; how abrogated, how usefull.

1. Hee cleares Objections; They are two:

1. The first Objection, and the Solution of it, in the 19. and 20. verses. *Obiect 1*

The Text.

VERS. 19. *Wherefore then serveth the Law? It was added because of Transgressions, till the Seed should come, to whom the promise was made, and it was ordained by Angels in the hand*

of a Mediatour.

VERS. 20. *Now a Mediatour, is not a Mediator of one, but God is one.*

THe obiection may bee thus; If the Inheritance be by Promiſe, what need the law then bee given ſo long after? So *Auguſtine* underſtands it. But let us ſee it in the fuller force. Τί οὖν νόμος? To what end then ſerveth the Law? Either Righteouſneſſe is by the Law, or the Law is in vaine. But the Law is not in vaine. Therefore, Righteouſnes comes by it. This is the falſe pleading of Iuſticiaries. If, ſay they, the Law is not to Iuſtifie, why then is it given? Why are we

Aug lib. 1. Retra. c. 24.

we burdened with it? Why bound to obey it? The envious workemen in the *Vineyard*, could not endure that ſuch as had not wrought ſo much as they, ſhould yet receive the ſame wages: Why have we toiled the whole day, if others, as well as wee, receive every one a penny? Merit-mongers endure not the Doctrin of a free grace, but murmure againſt the Goſpell, as the Chiefe-Prieſts againſt Chriſts Sermon. Hee had told them, *Mat.* 21.31. *Verily I ſay unto you, That the Publicans, and the Harlots goe into the kingdome of God before you.* This they cannot beare, They perceived that hē ſpake of

them, and would have laid hands upon him, but that they feared the multitude; *Mat.* 21.45,46. What? Have wee beene so strict in our Legall Observances? Have wee worne so long Phylacteries? Shall *Publicans*? Shall poore men? Shall sinners? Shall ignorants? Shall women bee equall with us? Then the Law is to no purpose; and to as little purpose is our Observation of it. Then let us sinne; let us breake the Law; let us doe nothing; nay, let us doe any thing, if this Doctrine may bee Preached. When our Saviour Preach'd, they said, hee made men Rebels unto *Cæsar*: So when wee Preach

Preach Free Iustification, they say, This is to make men lawlesse, to make them altogether careleſſe, to hinder good workes. If the Law Iustifie not, then wherefore serveth it? This is the obiection.

But the Apostle answers, They make not a sufficient enumeration, for there is a third end of the Law, by them not mentioned. This, *Logicians* call, *A fallacy of the Consequent*; They are not true, but fallacious in their arguing. So the *Papists* are wont to wrangle: If workes doe not Iustifie, why are they then done? If the Sacraments conferre not grace, and *ex opere operato*, by the very worke done;

Fallacia consequentis, vel non causæ.

done; why are they administred? To what are they profitable? If Christs body be not really present in the Sacrament, if it be not orally eaten, to what purpose is the Supper? Is it but a bare naked signe? These are Paralogismes, captious argumentations. Is there no end, because not that end which wee will needs appoint. The law doth not Iustifie, *ergo*, 'tis in vaine: A vain Consequence. My money cannot Iustifie mee, my eyes cannot, my hands cannot: are they all therfore in vaine? Or shall I cast away my mony, pull out my eyes, or cut off my hands? Away with such frowardnes. All have their pro-

proper uſes. Mony for traffique, eyes for ſight, hands for action, workes for gratitude, the Law for direction, Faith for Iuſtification. The Law is good, if it bee uſed as Law, if it keepe within its owne bounds. As things are diſtinct, ſo are their uſes. The Sunne hath uſe and operation ſutable to it ſelfe; So the water, ſo the earth; the Sun ſends influence and refreſheth, the water cooles and moyſtens, the earth gives encreaſe. So the Law hath it's uſe.

It was added,] προσετεθη, it was ſet or added to, that is, it was adjected or added unto the Promiſe. God gave the Promiſe, that the

Poſita, vro Appoſita (i) adiecta promiſſioni.

Inheritance should bee by that; afterwards he added the law, as an Accessory; Not that the Inheritance should be by it, but for another end.

It was added, τῶν παραβάσεων χάριν, *because of Transgression*] The Law was not unprofitable or purposeless, but for transgressions; which *Chrysostome* and *Hierom* understand, that *it might keepe and restraine them from sin*; *Augustine*, *that it might teach them to know and acknowledge their sinnes*. So the Apostle frequently, *Rom.* 3. 19, 20. *Now wee know whatsoever things the Law saith, it saith to them who are under the Law; that every mouth may be stopped, and all the world may*

Chrys. tom 4. Hier. tom 9 ——*Latam superbienti populo, ut quoniâ gratiam Charitatis nisi humiliat acciperenon posset, & sine hac gratiâ nullo modo præcepta legis impleret transgressione humiliaretur, ut quæreret gratiam, nec se suis meritis salvum fieri opinaretur, ut esset non in suæ potestate & viribus iustus, sed in manu mediatoris iustificantis impium. Aug.*

may become guilty before God; for by the Law is the knowledge of sinne. Rom. 4. 15. Where no Law is, there is no transgression. Rom. 7. 7. I had not knowne sinne, but by the Law; for I had not knowne lust, except the Law had said, Thou shalt not lust. Briefly, the Law was added,

1. To manifest sinne, that it might be *instar speculi*, as a glasse to discover the deformed.

2. To restraine sinne, that it might be, *instar freni*, as a bridle to curbe us from our forward venturings.

3. To punish sinne by Threats, that it might bee, *instar verberis*, as a scourge to correct our wantonnes:

Cursed is every one that remaines not in all things.

4. To encrease sinne by irritation, that it might be, *instar stimuli*, as a spurre to irritate; But this is by accident, for *the Law is holy, and the Commandement is holy, and iust, and good*, Rom. 7. 12. The Law then causeth sinne to encrease, *Non causaliter, sed consequutivè*, Consequently, not causally; and that, *Non ex parte legis*, but, *nostri*; through our defect, not from the nature of the Law. For;

Chrys in loc. Oecumen. in loc. Lyranus.

1. Wee rush upon that more greedily which is forbidden, like a River which makes a greater noyse, and overflowes with more violence when it meets with a stone

ſtone or banke in the way. Whether it bee that our deſires are more toward ſuch things as are without our power, as things prohibited are; neglecting what is eaſie and ſoone accompliſhed: or whether it be only from the nature of our human paſſions, which the more they are ſuppreſſed, the more they are inflamed; like fire kept in, which breakes forth the more violently: Or whether it bee onely from the perverſneſſe of mans will, and his meere oppoſition to the will of God. Whether it be from any, or all of theſe; we find it in our nature, *Nitimur in vetitum, cupimuſq; negata*, wee tend to

Perer. numer. 78.

to forbidden things, and the Law by accident encreases sinne.

2. The Law by accident encreaseth sinne, because then wee sinne with aggravation. His sinne is greater who offends against a knowne will, than he that out of ignorance doth it.

Minus peccati est, si quod non prohibetur, admittas. Orig. Amb. lib. de Iob. cap. 4. Aug. lib. 1. qu. ad Simpl. qu. 1.

3. Againe, the number of sinnes is multiplied, by reason of the variety and multiplied number of precepts given by the Law. The Apostle often mentioneth these ends of the Law, and with some phrases, not easily perspicuous. *Rom. 7. 8. Sinne taking occasion by the Commandement, wrought in mee all manner of Concupiscence.* The burning of

Calu. lib. 1. de pec. Hyperius. Tolet. Aunot. 11.

an house may be the occasion of the building it anew; and a rub in the way may occasion the turning out of the path. Yet neither of these are so in themselves, but are taken as occasions: So our corrupted natures take occasion to sinne, when the law of commandments intends the destruction of our building, and, the hindring of our course. So the *Gangrena*, and the *Elephantiasis*, are the worse for medicine. It followes,

Ambr. li. 1. de pain. Iac.

Added because of transgressions, ἄχρις οὗ ἔλθῃ τὸ σπέρμα, *untill the seed should come;*] Who the Seed is, was before declared, *vers.* 16. *Hee saith not, And to Seeds, as of many,*

many, but as of one; And, τῷ σπέρματί σου, ὅς ἐστι Χριστός: *To thy Seed, which is Christ.*

But doth the comming of Christ terminate the duration of the Law? Doth the Law ceale to reveale, to restraine, to punish, to irritate sinne, after Christ is come? How then is our Saviours witnesse of himselfe true? *Thinke not that I am come to destroy the Law or the Prophets, I am not come to destroy, but to fulfill,* Mat. 5.17. Is not the Law eternall? Or why is the mention of such a period?

Yes: The Law continues, and the use continues to the worlds end; but neither in a *Mosaicall* manner. Thus what the Apostle speaks,

ſpeakes, *It was added till the Seed*; we may underſtand,

1. Simply, concerning all Lawes iudiciall, ceremoniall, morall, as *Moſaicall*. The Law did convince by Rites, and by precepts, as by them: So the hand-writing of Ordinances was againſt us. *Iſrael* was a ſtiffe-necked people, *modo frenis, modo calcaribus indigens*, therefore the yoake was laid upon them, which thoſe *Fathers were not able to beare*, *Acts* 15. 10. Thus they ceaſe; for Chriſt hath *blotted out the Hand-writing of Ordinances that was againſt us, which was contrary to us, and tooke it out of the way, nailing it to his Croſſe*, *Col.* 2. 14. In the Law, there was

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a full revelation of sinne, but a darke revelation of grace. In the Gospell, there is a more plentifull discovery of both, of sinne, and grace.

2. Limitately, in respect of the morall Law; It is an universal and perpetuall glasse, yet somewhat abrogated, in regard of coaction & condemnation, when the Seed comes.

Iren. lib. 5. cap. 21. Si usque ad ad Christi venium data lex est, quid eam longius ultra tempus præfixum proferre conaris? Christ.

To whom the Promise was made, ᾧ ἐπήγγελται,] He speaks of the Seed to whom was the Promise; But how are the promises said to bee made to Christ, seeing rather they belong to us? Some Greeke Castigations, instead of ᾧ *Cui promissa, To whom,* doe read ἃ, *Quod*

Mussul. in loc.

Quod promissum, The Promise which was made. So there were no Question; but the Originall, is, ᾧ, *Cui*, referring to the word, κληρονομία, The Promise which was made to *Abrahams* Seed, *vers.* 16. *In thy Seed*, that is Christ, *shall all the Nations of the earth bee blessed*. It is said, *made unto Christ*; either because for his sake and merit, or because unto us, in Christ as the head; in him is our hope and health, there is no other name. To Christ properly and primarily is the Promise, wee have else no interest in it, nor title to it. It followes:

And it was ordained by Angels.] Thus hee prevents an *Obie-*

Obiection; If the Law were added onely for such a period; it is then vile, and we may say, the *Law is sinne*, *Rom.* 7.7. This is answered, by describing those two Elogies of the Law, commended from the manner of its promulgation, *Ordained by Angels, and in the hands of a Mediatour.*

Διά τάξις: Διακονία.

First, It was ordained by Angels, διάταξις being put for διακονία, Ordination for Ministration; so *Steven* useth the word, *Acts* 7. 53. εἰς διαταγὰς ἀγγέλων, *They received the Law by the Disposition of Angels.* *Chrysostome* restraines it to *Moses* and *Aron*; *Ambrose* somewhat enlargeth the sense to all the Prophets untill *Iohn* the

Chrys. in loc. *Amb. in loc.*

Bap-

Baptist. That learned *Rolloc.* understands it, both of the Angels, and of *Moses.* But it seems more properly meant of the Angels; who, 1. attended upon the mount, servants in ordinary attendance, who constantly wait in Gods court. 2. Witnessed the delivery of the promulged law to the hand of *Moses.* 3. It is most likely, there was used an Angels voyce, when the *Sound of a Trumpet, and the voice of words was heard, Heb.* 2. 19. And therefore the same Epistoler cals it, *The word spoken by Angels, Hebr.* 2. 2. As Princes deale and conferre by their Commissioners and delegated instruments; so might they per-

Rollocus in Gal. 3.

personate God; and may be said to ordaine the law, because the worke of the chiefe Agent is applyed to the Instrument; as in another case, if *Timothy continue in sound Doctrine, he shall save himselfe, and them that heare him*; 1 *Tim.*4.16.

It was ordained by Angels, Therefore,

Hæc lex præstantior aliis, quamuis promissione inferior.

1. The Law is a treasure of God, of great price, and to be valued by us, at a fit and high rate: Though it be inferior to the Promise, it excels all other Lawes, and the rather in the manner of the ministration.

2. Wee may feare the breach of such a Law, that had so glorious an ordination: The Angels were wit-

witnesses, and will bee revengers: *Steven* speakes this to the aggravation of their sinne, *They received it from Angels, and have not kept it.* The company sometimes restraines a sinfull purpose; There is an invisible Company to behold us; Let be our feare, or rather our sincerity, to preserve the Law without breaches.

3. Those Angels that were faithfull to give the Law, will bee ioyfull to witnesse our Repentance, when wee have broken it: Our Saviour hath told us, *There is ioy in heaven at the conversion of a sinner.* An untaught sigh, or a teare full drop of a penitent, is pleasing

ſing to God and Angels.

4. Laſtly, if upon our neglects or contempts, we breake that law, and are not penitẽt for our breach, wee may, wee muſt iuſtly feare and expect to bee made a publicke ſhame before the faces of thoſe glorious Angels, in the day of account and retribution. For as the Law-giver was accompanied, ſo ſhall the Iudge, *He ſhall come with the mulitudes of his holy Angels.*

In the hand of a Mediator. This is the ſecond Elogy or commendation of the law, *Ordained in the hand of a Mediator.* ἐν χειρὶ μεσίτου, The ſame phraſe is uſed by *Steven*, of the Miniſtry of *Moſes*, in

brin-

bringing the Law; and in both a double Hebraisme. The Præposition, *In*, oft-times signifies an instrument, and intermediate cause: *Hos.* 12.10. *I have used similitudes* in the hand, or, *by the Ministery of the Prophets. Hag.* 1.1. *The word of the Lord came In the hand of Haggai.* Againe, the word *Hand* is put sometimes for a primary præcipient Cause, *Is not the Hand of Ioab with thee in all this?* 2 *Sam.* 14. 19. Sometimes for a cause, though præcipient, yet secundary. And ordinarily for an instrument, so here; *By the ministry of a mediator.*

In manu prophetarum assimulatus sum. Vul. Lat. In manu Chaggai.

The word μεσίτης is diversly translated: By some

*Se-

[a] *Sequester*, one that ſtands diſpoſed, yet indifferent to both parties. By ſome, [b] *Dimiator*, a parter of ſtakes betweene two: but the *Ieſuite* corrects the Cardinal, and is bold to call it, *A new and falſe word*. By ſome, *Interceſſour*, but ſuch an one, refers but to one party, as the Tribune of the people to the Senate. The word that wee have rendred to us, A Mediator or a Middeler, doth moſt expreſſe it. The Current of moſt runnes to expound this of Chriſt: but yeelding to thoſe [c] Antients their owne Due, yet I cannot ſee how that ſenſe can free it ſelfe from an unthought of touch of Arrianiſme, to make

[a] *Tertul. pax ſequeſtra. Virg.*
[b] *Caietan.*

Vox nova & falſa. Tollet.
[c] *Eraſmus.*

Not μεσίτης, of μεσιτεύειν, but μεσίτης
[c] *Chryſoſt. Theoph. Oecum. Ambr. Primaſius. Lombar. Thomas. Gagnæus.*

make Christ an instrument and inferior to the Angels, by whom it was ordained, We will rather admit it as spoken of *Moses*: *For the Law was given by Moses, Ioh.* 1.17. While the Apostle preferres Christ before *Moses, He is the Mediatour of a better Covenant: Heb.* 8. 6. Hee seemes to allude to what the people desired, *Exod.* 20.19. *Speak thou with us, & we will heare, but let not God speak, lest we dye.* And to what *Moses* concerning himselfe, witnesseth, *Deu.* 5.5. *I stood betweene the Lord and you, at that time, to shew you the word of the Lord.* Neither doth this interpretation want Antiquity, for we have found it in *Epiphanius*,

Ἐγὼ ἱστήκειν ἀνὰ μέσον Κυρίου καὶ ἀνὰ μέσον ὑμῶν.

and in *Gennadius*, among the Greeke Scholiasts in the workes of *Epiphanius*.

The *Papists* doe unjustly inferre from hence, That the Angels or Saints may bee Mediatours, because *Moses* was; for,

1. *Moses* was ordained to be a Mediator, they never had commission.

2. He was present with whom he was a Mediator, these have no fellowship with us.

3. He was but once, and in one thing, These are pretended such, at al times, and in all things.

4. He was a Mediator to the people from God, these are imploied to God from the people. In all of which

Gennad. apud Gr. Scholia. Epiphan. Hæres 66. Contra Manich. Theodor. a Pet. Aur. parad. 85. Richeomus de Sanctis, cap. 18. Salmero in 1 Tim. d sp. 17. Lind. Pan. l. 3. c. 30.

which they faile in their ground, & derogate much from the sole Mediatourship of Christ. How farre is such a Doctrine from the least shadow of reason; Must not a Mediatour bee *Medius*, betweene God and man? But so an Angel, or a man cannot. And Christ himselfe, if hee had beene onely God, or onely man, could not have been a Mediator. It followes in the Text:

Now a Mediator is not of one, ὁ δὲ μεσίτης, ἑνὸς οὐκ ἔστιν,] They that interpret Christ to be the Mediator, are disquieted for a fit sense. Some give this; If Christ bee a Mediator, he cannot bee of one, but must needs bee of

εἰ μόνον ἦν ἄνθρωπος ἢ εἰ μόνον θεὸς, οὐκ ἂν ἦν μεσίτης θεοῦ καὶ ἀνθρώπων. *Ath de Tridial 5. Constit. Ap. l. 2. c. 28. Chrys. de pœnit 5. Homil. Ignatius ep. ad philad. et ep ad Antioch.* οἱ ἀπόστολοι εἰπόντες ὅτι θεὸς εἷς ἐστιν, εἶπον οἱ αὐτοὶ, ὅτι εἷς καὶ μεσίτης θεοῦ, καὶ ἀνθρώπων.

two at leaſt; but God is one, but one; Therefore he muſt bee Mediator, as of God, ſo of men alſo. But what is this, either to the place, or the mind of *Paul*? Others pleaſe themſelves in this; A Mediator is not of one, but of two at the leaſt, if then Chriſt bee a Mediator, as indeed he is, It is of God and men, yet ſo, that Chriſt the Mediator being true God, it followes not that there are two Gods, of which, one gives ſatisfaction to the other; But Chriſt is one and the ſame God, with the Father and the holy Spirit. But for what reaſon ſhould they imagine the Apoſtle here to inſert the doctrin

doctrine of the Trinity. That of *Ambroſe*, of the two people; and that other of ſome others, of the two natures, are more ſubtile, yet of as little agreement to S. *Pauls* intent, as the former. They have intangled themſelves in their owne conceptions: But underſtanding it of *Moſes*, wee may finde a more open paſſage from among theſe difficulties, in this more genuine expoſition. A Mediator is betweene two, or more parties that are at difference: Now the Cauſe of a Difference, is ſome tranſgreſſion done either by both againſt each other, or onely by one of the parties againſt the other. Now

Mediator non eſt unius tantum populi, ſed duorum, id eſt, Gentilis, ac Iudaici, quos Chriſtus tum inter ſe copulavit ſublata ai ſtinctionis ratione tum utrumq; Deo conciliavit, interim tamen Chriſtus eſt unus ac verus Deus. Ambroſ.

the transgression or offence cannot be in God, for God is one, hee is alwayes the same, ever iust.

Thus it appeares how this belongs to the former Argument, *The Law was added for transgressions*. The people were at oddes with God, *Moses* is the Mediatour, or Minister of that Law, which shewes transgressions, and makes the people to Iustifie God, and condemne themselves as transgressours against him.

Before I leave this, let mee make a double application from the main thing intended in the Obiection and the Answer, namely, the Observation.

1. Of the use of the Law,

It

Ie was added for Tranſgreſſions.

2. Of the continuance of that uſe, *Added till the Seed came.*

1. Concerning the uſe of the Law: The ſame phraſe noteth it to be,

1. Civill.

2. Spirituall.

1. The Civill uſe is for Tranſgreſſions, to reſtraine ſinne: yet by this we may preſſe the Apoſtolike Argument, *That Righteouſnes cannot be by the Law*; for when the Law reſtraines us from being ſinfull, it doth not therefore make us not ſinfull, or truly righteous; but rather ſheweth us to bee unrighteous, and for that cauſe wee need a Law

of restraint. A man that abstaines from murder or theft, for feare of the halter or the racke, is not therefore lesse murderous or theevish in his disposition, but dares not venture upon the strictnesse of the Law. A Beare is a ravenous and devouring creature; when it is tyed in a Chain, it cannot devoure; Is it therefore not a Beare, or lesse ravenous, because tyed; nay, the chaine rather argues it to be cruell. So, we see fierce Mastiffs musled, and tyed up, not that they are gentle, but the chaine is an argument of their fiercenesse. If man had not beene sinfull, there had not needed a Law.

Now

Now restraint by the Law, is not righteousnesse, but a proofe of our unrighteousnesse, and shewes that wee would be evill, if we either could or durst.

2. The Spirituall use, is for transgressions, to increase sinne to our sight; to discover unto us, the nature of it, and of misery consequent. The Law, as another strong *Hercules*, sets upon, and subdues the *Monster* of the presumption of our owne Righteousnesse. It is an ordinary and most dangerous disease, to bee strong in the opinion of our owne Something. Men that are not notoriously evill, thinke themselves holy: Such was the *Pharisies*

vaunt, *I thanke God I am not as other men, nor as this Publican*; becauſe hee was no extortioner, no drunkard, hee thought himſelfe exactly what hee ſhould bee. The Law is to remove us from ſuch boaſtings, to melt our ſwellings, to deſtroy our ſtrengths. *Is not my word like a fire*, ſaith the Lord, *and like an hammer that breaketh the Rockes in pieces?* *Ier.*23.29. Our hearts are thoſe Rockes, we ſtand high, and exalted againſt God, till the hammer batter us, and bring us into ſhivers. Wee are proud in our ſtandings, and therefore the Law is in its right place, when it ſpeaks Command and Terror, and ſaith

to

to the amazement of the conſcience, See what thou haſt done, and what thou art like to ſuffer. Wee may conſider this ſomwhat better in the obſervation and application of that ſtory, of the manner how the Law was given. The people of *Iſrael* were an holy people, they had, according to the precept, ſanctified themſelves, waſhed their cloathes, abſtained from their wives. Their fault was, they were but too holy, they had it too much in their thoughts & tongues, *We are an holy people, the people of God.*

They muſt bee driven from this, if ever they bee fit for an humble ſervice.

The

The Law must bee given with terror, that when they should see and heare and conceive nothing but horrors, fire, and smoake, and clouds, and thunders, and earthquakes; ratling and confused noyses, flames darkely, yet dreadfully appearing through pillers of smoake, they might, affrightedly, runne from the foot of the mountaine. The Text tels us, *Exod.* 20.18. *And all the people saw the thundrings & the lightnings, and the noyse of the Trumpet, and the Mountaine smoking, and when the people saw it, they removed, and stood a far off; and they said unto Moses, Speake thou with us.* Now they see their cleansing and

and their holineſſe to bee nothing worth: Before, they were holy, very holy; now they finde, they were not able to abide in his preſence. Ah Lord, how wonderfull art thou, and fearefull in thy ſpeakings! O royall law, and powerful Law-giver! There was a Light upon *Sinai*, but it was onely ſuch a flame, whereby they might ſee themſelves to be miſerable. The *Law* and the *Goſpell* are both Lights; the Light in the *Goſpell*, is to ſhew us *Chriſt*; 'tis as the ſtarre which led the Sages unto *Bethlem*, and ſhewes us the place where the Babe lyes, but the Light in the *Law* is not without ſmoake, or as Light-

Lightning from a cracke of Thunder, & to that end, that wee may discerne our selves wretched. The *Law* and the *Gospell* are both voyces; the voyce of the *Gospell* is a *still small voyce*, it cheares up in speaking; the voyce of the Law, is *a wind, and earthquake, and thunder*, 1 *Kin.* 19. 11, 12. And both the fire, and the noyse, is, that we might be humbled, for then wee are fitted for mercy. *The whole need not the Physitiã, but they that are sick; Christ came not to call the righteous, but sinners to repẽtãce.* We cãnot expect help frõ Christ, til we be sick, til we be sinners. Ah, wee are too sound, we are too holy; wonder not at such expres-

sions:

sions: Wee are too holy, and while wee are thus righteous, Christ doth not call us. Hee comes to *save sinners*, that is his worke; till wee bee sinners, Christ cannot come unto his worke: If ever we would have mercy, let us see that we need it. If we dare challenge mercy, we know we shall bee repulsed. Come humbly unto God in the acknowledgemēt of wants and doubt not of supply. If a Beggar tel me, though hee crave a penny, yet hee hath mony enough in his purse, meat enough in his bagge, and friends that wil provide for him, he moves me to no compassion; but if his distresses cry, and he pleads

pleades himselfe moneyleſſe, and breadleſſe, and friendleſſe, and altogether helpleſſe, I cannot tell how to deny him. God would have us ſuch ſupplicants; wee are ſtrengthleſſe, and meritleſſe, and altogether worthleſſe; *Mercy, Mercy, onely.* This the *Law* drives us to, and then wee are fit for a Bounty.

2. This is the *Lawes* uſe, now let us ſee the continuance of that uſe: *It was added till the Seed ſhould come.* As the phraſe is in another caſe; *If the dayes of the Law had not beene ſhortned, no man could have beene ſaved*: But the tyranny is now limitted, and wee, by Chriſt, may cry *Victory, Liberty.*

We

We may understand it;

1. Literally; The Messiah come, is the end of the Law; *All the Prophets, and the Law, prophecyed untill Iohn, Mat.* 11. 13.

2. Spiritually, The Law stayes in force, but till it hath madeus tremble; now we leave the Law, and lay hold upon the Faith. *One Deepe calleth upon another, Psal.* 42. 7. When all the water-spouts and billowes are gone over us, then shall our praier be unto the God of our life. The Law, when it hath acted its owne part, * must goe off the Stage; if it have humbled us, and brought us low unto the Dust, The act is done, let it with-draw into the Tyring-

* This is to be understood of the law as given by *Moses*, not as it is a new commandement given by Christ, as you shall heare hereafter.

ring-roome to be disappa-
relled. Let Musicke now,
and Grace enter. But * the
Law will not easily give
place, it would be working
still. When wee are hum-
bled to lowneſſe, to no-
thing, yet then we begin to
enquire, *What ſhall we doe?*
What ſhall ye doe? It is ſug-
geſted by the uſurping
Law, and the proud enqui-
ry of Nature not enough
humbled. We are not now
* to doe, it is Faiths Scene.
We ordinarily meet with
this Impoſture from the
Divels both malice and
ſubtilty. Take an inſtance,
A man that hath laviſht
out his time of health,
without heed, or care, or
conſcience of his wayes;
when

* *i. e.* the pædagogy of the law.

* *i. e.* To be led on ſtil and onely by *Moſes* his law.

when he is laid weake and ſicke upon his pillow, and his conſcience begins buſily to preſent unto him his former ſins, and the wrath due unto his ſinne; when now he ſees himſelfe ſinful, and therfore miſerable, & apprehends Death and Hel ready to ſwallow him, hee fals upon this reſolve, I have looſely miſ-ſpent my time heretofore, but if I live, and recover ſtrength, I will mend, and endevour to ſerve God better. Mark, I pray, he thinkes not at all of Faith, but onely of his Workes, as if he were ſtill under the pædagogie of *Moſes*. Ah deluded man, ſee at length the policy of that Tyrant, to draw you

you from *Beleeving*; hee would set you onely on working. Let mee speake a bold word, but a true one, *The remedy is as dangerous as the disease*; for this is to use the pædagogie of the Law still, when the Seed should come. A man in that case, upon the apprehension of wrath, should speed himselfe to Christ, and when hee hath gained assurances there, then his former resolve, *viz.* of mending his life, would bee very seasonable; for without this method, hee seekes his Righteousnesse but from himselfe. *Beloved*, our taske is then at the hardest, when we thinke 'tis done. Be acquainted with Satans methods:

thods: When the conscience is very much humbled, & a promise of grace is offered, the distressed readily replyes, Ah, but I have no mony to purchase it withall. Suffer not these Law-thoughts to dishonor Christs freenesse. Hee offers freely, *Come and buy without money, without price.* Ah, but I have no friends to deale for me: It is the Law that speakes still; but he is a friend to the friendlesse, in him the fatherlesse find mercy. But will he respect such a poore worthlesse wretch as I am? If I had any thing, if I had but that Faith you speake of, I could come more confidently to him, and expect perfor-

performances. They are proud reasonings, under the shew of Humility, and 'tis the humor of *Ephraim*, *Wherewith shall I come before the Lord?* The Law loves Soveraignty, and would still have us his, according to the Apostles phrase, To bee *of the workes of the Law*. But the Law of *Moses* serveth but *till the Seed comes*; when faith and grace appeares, let *Moses* resigne the Chaire unto Christ.

I have spent more lines than I intended, upon this application, and the clearing of the first Objection.

Obiect. 2

2. The second Objection, and the Solution of it, are contained in the foure fol-

following verses, the 21, 22, 23, 24.

The Text.

VERS. 21. *Is the Law then against the promises of God? God forbid: for if there had been a Law given which could have given life, verily righteousnesse should have beene by the Law:*

VERS. 22. *But the Scripture hath concluded all under sinne, that the promise, by Faith of Iesus Christ, might be given to them that beleeve.*

VERS. 23. *But before Faith came, we were kept under the Law, shut up unto the Faith, which should after-*

afterward be revealed.

VERS. 24. *Wherefore the Law was our Schoolemaster, to bring us unto Christ, that we might be Iustified by Faith.*

Obiect. IF the Law bee for Transgressions, then it is against the Promise: The argument is from the contrary effects of the Law and Promise; The Law manifests sinne, terrifies, condemnes: The Promise offers grace, quites, saves; so they are one against the other. But the Law is not against the Promise: Therefore the Law is not for Transgressions, and that ground failing, which was the *Medium*, or third, put

In,

In, unto the solu ion of the former obiection, then it will follow, If the Law be not for Transgressions, which was supposed in that answer, then either the Law Iustifies, or it is in vaine. But the Law is not in vaine; Therefore Iustification is by the Law. This is the strength of the Objection.

But the Apostle answers,

1. *Reiectione*, Shortly, and yet sharpely, by rejecting such an absurdity: *God forbid.*

2. *Ratione*, Soundly, by good argument. It would rather follow, That the Law were against the Promise, if righteousnes were by the Law. And so his Re-

torsion, and the Argument stands thus; If righteousnesse should be by the law, it could not be by promise. But the Law is not against the Promise. Therefore it cannot Iustifie; Righteousnesse cannot bee by the Law.

God forbid. Because wee failed in the condition, shall God faile in the promise, that the Inheritance should no longer be by it, but by our observation of a stricter added Law? *God forbid*; for our sinnes cannot hinder Gods promise; nor is God a lyar, because we are lyars. Though wee change, he is immutable.

Againe, we may observe something more, in one phrase

phrase used by *Paul*, To give life, is of the same signification as to Iustifie. *If there had beene a Law which could have given life*; that is, which could have Iustified. Wee may finde one by the other; if wee bee truly Iustified, we shall find our selves truly quickened. Away with a dead faith, 'tis the staine of our Doctrine, of Free Iustification. There are many plead, The witnesse of Bloud, that they stay upon the merits of Christ, yet can find no witnesse of water, the life of Sanctification. But both are ioyned by the Apostle, and must bee found in the conscience; *There are three that beare witnesse in earth,*

The Spirit, and Water, and Bloud, and these three agree in one, 1 *Ioh.* 5. 8.

Hee proceedes to prove that the law could not give life:

1. From the contrary effect of it, *The Scripture hath concluded all under sin.*

2. From the accidentary use of it, *That the Promise by faith might be giuen.*

1 The contrary effect of the Law, *The Scripture hath concluded all under sinne.*

The Scripture, ἡ γραφὴ] It is referred unto God, *Rom.* 11, 32. *God hath concluded all under unbeleefe:* The conioyned sense is, God in the Scripture. Some understand it of all Scriptures; others say, this ἡ γραφὴ, is

Cbry. in loc.

that

that τὸ γράμμα, the *killing-letter*, mentioned elsewhere. Rather the Scriptures of the old Covenant. By the way, wee may observe, that God, the Law, the Scripture, those words are promiscuously used; How then doe the *Papists* call the Scripture a *dead letter*? What is so honoured by the Spirits witnesse, we may safely receive as the Judge of controversies. Hence that holy *Chry.* spake it with so much zeale, *Wherefore I entreate and beseech you all, that not much heeding what this or that man thinkes of these things, you would require all these things out of the Scriptures.* What could have been spoken by

Panigarolla lect. 1. Discep. Cathol. Carranza. Contr. 1. Lorichius in Fortal haeres. 5.

δι' ὃ παρακαλῶ καὶ δέομαι πρὸς πάντας ὑμῶν, ἀφέντες τὸ δεῖνι καὶ τὸ δεῖνι δοκεῖ περὶ τούτων παρὰ τῶν γραφῶν ταῦτα ἅπαντα πονθάνεσθε. *Chrys. in 2 ad Cor. Homil. 13.*

us more directly: That tis a wonder, the *Iesuites* proclaime him not, a *Lutheran*, an *Hereticke*.

Hath concluded under sin, συνέκλεισεν,] The Scriptures have shewed men their guilt, by which sight they are so imprisoned and fettered, that they can see no escape, unlesse there bee a freedome by Christ.

The Scripture shuts up, thus,

1. By promises, *Gen.* 3. 15. *The Womans Seed shall bruise the Serpents head. Gen.* 22. 18. *In Abrahams Seede shall all the Nations of the earth be blessed*: These imply that wee are under the Curse, which in this manner, and thus onely is to be

bee removed.

2. By the Law: *Deut.* 27. 26. *Cursed be hee that confirmeth not all things written in the Law to doe them.* But is God the cause of sinne, because hee shuts all under sinne? No: The Iudge who imprisons a malefactor, is not the cause of his offence; his is an act of Iustice, because hee hath offended. But how then doth he shut up? Is it because he[a] onely permitted? That is not enough. Or that by his Law he[b] pronounced them guilty? That is not enough. Or [c] Decreed it onely for the glory of his grace to others? That is but too much. But hee[d] punished them with their own gives

[a] *Orig. Oed. glos. Tollet. Gorrhan.*
[b] *Chrys.*
[c] *Hier. Oecum.*
[d] *Aug cont Jul. l 5 c. 3*

and fetters. The state of nature is a state of bondage; men as they are sinfull, so they are shut up under sin, punished with it, and kept unto wrath. Like an imprisoned malefactor, burthened equally with his memory, and his feare, while the one presents sinne, the other execution; so is man under the law.

Concluded all) The word is large, and signifies both men and actions, τὰ πάντα, *All things*. For things created unto mans use, follow the state & condition of man; he being shut up under sin and misery, they, in a manner, are imprisoned with him. *Vnto them that are defiled, nothing is pure, Tit.* 1. 15.

Vide Bez. Annot.

15. *The creature is subiected unto vanity, and not of its own minde, Rom.*8.20. This being the contrary effect of the law, to shut up all, it could not give life.

2. The accidentary use of it, is, That the Promise might be given. By it selfe, and properly, the law is for transgressions; but by accident, being shut up, we are sent by it unto Christ for deliverance.

That the Promise: 'Tis a Metonymie; The promised Blessing.

By Faith: This referres not to the next word before, *The Promise by Faith*, but to a word following, *ut* *daretur, That the Promise might be given by Faith.*

Quoniam Iudæi ne sentiebant quidem sua peccata, non sentientes autem, nec desiderabant remissionem: deerat legem quæ proderet vulnera, quo medicum requirerent Christum.

By Faith of Iesus Christ: A limitation of Faith, from the proper obiect of it. As faith is, upon a word, and living practike Faith is upon a word of promise, so special Iustifying Faith, is upon a word of promise of *Iesus Christ*; it laies hold onely upon that.

Might be given] The law is not contrary to the promise. Wee are not shut up, that the promise might be [illegible]verted, taken away, or [illegible]ndered: but that way [illegible]ht be made for it, and mig[illegible] promised blessing the [illegible]e given; for subordinates an[illegible] not contrary.

To them [illegible] *that beleeve*, τοῖς πιστεύουσι] To [illegible] hem that are so qualified, th[illegible]refore not un-

unto all. The Promise is not Vniversall, therefore, neither is redemption.

This use of the Law, is, but *ex accidenti*; 'tis in its owne way, when it reveals unto us our evill, when it terrifies the conscience with such sensible apprehensions, when it kils: But all this, that God may raise us up againe. The Law was from *Sinai* with thunder, but that the people might be made bettter, not with a slavish, but a Sonne-like feare; And *Moses* said unto the people, *Feare not; for God is come to prove you, that his Feare may bee before your faces, and that yee sinne not*; *Exod.*20.20. The Prison is entended to shut men up, and

and hold the encloſed, but by accident, it makes men ſeeke out for Baile, and to find Sureties.

But before Faith came] The word, *Faith*, is uſed in many ſenſes, ſometimes for the habit of Faith, ſometimes for πληροφορία, that full perſwaſion which is from Faith; ſometimes for the Doctrine of Faith, ſometimes for the knowledge of the Faith, ſometimes for the profeſſion of Faith, ſometimes for the Truth, and ſometimes for the gift of working miracles; but the word, εἰς τὴν, *To come*, agrees with none of theſe; but moſt properly referres to *Chriſt*; but before Chriſt came. The Phraſes, εἰς τὴν πίστιν

Ante quam Chriſtus natus, mortuus, ſurrexiſſet, & prædicaretur. Iuſtinian. in Gal.

πίστιν, and εἰς τὸν χριστὸν, *unto faith*, and *unto Christ*, are of the same value and signification. Christ is our Faith, and in such a sense, hee is elsewhere call'd *our Hope*. Wee must know this, that wee may know.

1. That the old Fathers were not without faith, though Christ were not yet come in the flesh, hee was the same then, and might come unto their apprehensions.

2. How Faith is imputed to us for Righteousnes; Metonymically so understood, Christ is imputed.

Wee were kept under the Law, ὑπὸ νόμον ἐφρουρούμεθα, [a] some understand it of the Lawes Restraint from sinne; [b] Some

a *Lex veluti muro quodam continens illos, et rectè vivendi quasi necessitatem imponens illos venturæ fidei reservabat, quod erat præcipuum Iudæorum beneficium. Chrys.*

[b] Some of the Lawes accidentary use to send to Christ: Others, that as a thing depositted, so were we treasured. And some, That as children in their pupill-age are defended from dangers, so we by the Lawes care. These are strained. The word used in the Text, φρουρεῖσθαι, is more than φυλάττεσθαι, To keepe, or have custody; It signifies to be kept up as in a prison, or a place of strength and safety; to be circled with a compassing strength. The Law was a wall unto the *Iewes* to hinder their passage, and exorbitances: So the sense of *Chrysostome* is true: It was also as a Frontier to separate the *Iewes* from

[b] *Legem Evangelicam intelligit, qua Christi liberationis mysteria credenda proponit. Clem. Alexan. Strom. lib.* 1.

from other people, thus were they nigh unto God, *Deut.*4.7. and differenced from their neighbors, *When God shewed his Word unto Iacob, his Statutes and his Iudgments unto Israel*: *Psal.* 147. 19. But what the Apostle meanes, is more clearely expressed by another of the Apostles words, συνεκλειόμενοι, Wee were shut up as it were close prisoners. The prison is a place, in which captives are held, & without escape; they are rounded about with strong wals, and have no way to get forth. Such are those terrors of cõscience, which arise when the Law hath done its worke, they straiten the soule, and keepe it closely

closely fettered, that it sees no way to escape wrath; and then it speakes despairingly, *Whither shall I goe from thy Spirit? Or whither shall I flye from thy presence? Psal.* 139.7. I am lockt up, and know not whither to turne; Thus the Law shuts us up; But,

Shut up unto the faith, which should after be revealed, εἰς πίστιν μέλλουσαν: There is the time of our imprisonment, and our comfort: we are straightned, but not to be kept in the dungeon. Hee is the right Divine, I meane, the true practicke, that can joyne these two together in time of his temptation: *The Lord taketh pleasure in them that feare him,*

*him, in them that hope in his mercy, Psal.*147.11: Wee must feare before God, as prisoners bound, and yet hope that he will be mercifull, because hee is a gracious God: and then hee taketh pleasure in us.

This is the true Art of Diuinity, and wicked men have not this skill, but they divide instead of joyning; they either divide feare from hope, and grow presumptuous, or hope from feare, and grow desperate: So *Caine* when hee was in feare, lost his hope, and being straightned, made his fetters morecloſe and hard upon himselfe. Sometimes hee was too peremptory, and no feare, when he made

no

no matter of murther and the hiding of murther, but answers boldly, to the demand of God, for his brothers bloud, *Am I my brothers keeper, Gen.* 4. 9. At another time, when he grows sensible, hee is altogether dejected and without hart, he answers despairingly to Gods censure, *My sinne is greater then can be forgiven, my punishment is greater then I can beare, Gen* 4. 13. An untaught man, that could not better distinguish of time, and collect to his owne advantages; we must study this knowledge; The Law can be our Iaylor but till Christ come into the conscience.

Wherefore the Law was

our

our Schoole-master to bring us unto Christ, παιδαγωγὸς εἰς Χριστὸν: The Schoole-maſter is appointed to inſtruct, and to keepe youth as it were in priſon, til that looſer age be tamed and guided. But they continue not under the rod, but are fitted for a higher Maſter, or higher employment. *Moſes* was but an under-maſter, and therefore his methods of teaching are corrected by a greater. *Moſes* deſcribeth the righteouſneſſe which is by the Law, That the man which doth thoſe things, ſhall live by them: but the righteouſneswhich is of faith, ſpeaketh on this wiſe; *If thou ſhalt confeſſe with thy mouth the Lord Ieſus,*

sus, and shalt beleeve in thine heart, that God hath raised him from the dead, thou shalt be saved, Rom 10.5.6.9. The *Iewes* were in the Lower-schoole, and all the parts of the Law, sent them unto Christ. 1. The precepts requiring a righteousnesse, shewed their unrighteousnesse, and sent them elsewhere to seeke it. 2. The Promises were on such a condition, the condition of *doing*, as was to them impossible, and put them upon their farther search. 3. The Threatnings set them directly under the curse, which could be scaped onely by Christ. 4. The ceremonies of Sacrifices and washings, and whatever

ever of the same kind, lead them typically to their end. All Lawes sent them, onely with this difference: 1. The morall, by an accidentary direction: 2. The Ceremoniall, by direct signification, and duration: 3. The Iudiciall, by duration, and distinction. How the Law leads us, hath bin aptly, yet diversly expressed by expositors; as a severer Master over a wanton youth; So Saint [a] *Hierome*. Not that the Law is against Christ; the Schoolmaster is not adverse to the Master, but helpes; so Saint [b] *Chrysostome* And that to fit us unto an higher being, another form, as the Scholler fitted by the Pædagogue,

a *Lex Mosis populo lasciviemi ad instar pædagogi severioris apposita est, ut custodiret eos, et futuræ fidei præpararet. Hier. Dial. 2 con Pela.*

b *Pædagogus non adversatur præceptori, sed adjuvat, arcens adolescentem ab omni vitio reddens illum idoneum. Chrys.*

gogue, for Philosophicall searches, or State-government; so *Clement Alexandrinus*. A Scholler, though instructed by him, yet expects not his inheritance from his Pædagogue, but when the time is fit, hee leaves him for what hee was entended for; when wee give our names to Christ, *Tutor a nobis, Curatorq; discedunt*, then in that kind our Master leaves us; so both [d] *Nazianzen*, and [e] *Tertullian*, and [f] *Irænus*. We are young ones while the Law doth ferule us; so [g] *Rolloc*. The expressions are all good, if weighed with their due graines. The *Law* is the Schoolmaster or Pædagogue; the *Gospell* is the Ma-

[c] *Clem Ale. l. 1. pæd. c. 6. Pædagogus parvulis assignatur, ut lasciviens refrænetur alas, et prona in vitia corde teneantur, dum sensim studijs eruditur infantia et ad majores Philosophiæ, ac regendæ reipublicæ disciplinas, metu pœnæ coercita præparatur.*

[d] *Gre. Naz. Orat. 42.*

[e] *Tert. l. de monagamia*

[f] *Iræn. l. 4. c. 5.*

[g] *Rol in Gal.*

Master, or higher instructer: Here is the manner of our salvation, there are two Formes, and two Masters: The Vnder-forme, or Classes, under the *Law*, in which we are Captives, Children, Pupils: And the higher Forme, or Classes, under the *Gospell*, in which wee are free, at fuller age, and from under Guardians. Which Divinity discovers and condemnes two sorts of Schollers.

Status,
1. *Captivorum.*
2. *Puerorum.*
3. *Pupillorum.*
Rol. ibid.

1. Such as learn nothing in either Schoole or Form; the thundrings of the *Law* no whit affright them, nor the sweet voyce of the *Gospell* please them, but under both remaine unbetrered.

2. Such

2. Such as learne, but with a falſe method, in the higher forme firſt, who being never humbled, yet take hold of mercy, with which they have nothing to doe, and unto which they can lay no challenge; as being not wounded, and therefore not fitted for a plaiſter. It followes;

That we might be Iuſtified by Faith] The Law brings us unto Chriſt: But what? as to another Law? No; but that we might be Iuſtified by Faith; and Faith leads us to him, as a Iuſtifier, not as a Law-giver; though in a ſecond relation hee be our Law-giver, and wee owe him our obedience.

Thus

Thus are the Objections cleared, now proceed wee to the second thing propounded according to the Apostles method in this third general part, namely,

2. The more plaine discussing of the Question, concerning the Law, How abrogated? How usefull? This is laid downe in the 25. verse.

The Text.

VERS. 25. *But after that Faith is come, we are no longer under a Schoole-Master.*

THe pædagogicke use ceases, and the Law layes downe the Ferule.

When Christ raignes in the conscience by his Spirit, then the Law lives no more in the conscience to our Burthen. *He hath quickned you together with him, having forgiven you all trespasses, blotting out the Handwriting of Ordinances that was against us, which was contrary to us, and tooke it out of the way, nailing it to his Crosse, and having spoyled Principalities and Powers, hee made a shew of them openly, triumphing over them in it,* Col. 2. 13, 14, 15. And now, as that honoured holy *Luther* applyes it, *If the Law begin to vexe us, let's not hearken unto it.* When a man is come to the age of man, though the Pædagogue shake his Rod

Bened Iust Com in Gal. 3.

Rod over him, at which he was wont to quake, when the Pædagogue had power to use that masterly Scepter, yet now he feares it not. 'Tis true; while sin remaines (as it doth remaine, so long as wee remain men) the Law comes often, to our humiliation; but for feare of danger, Christ must likewise come often spiritually into the conscience, that while wee see sinne, wee bee not overwhelmed. So the Law is still for our mortification, according to our more or lesse of Faith. There is leaven hid in our Dough, but we are not al leavened; whē we see our selvs in our Christ, we see nothing but

leaven; but when our ſelves as our ſelves, wee finde much unleavened, and the Law comes againe and againe. But I'll not more enlarge my ſelfe in a paraphraſe, but fal more ſtrongly to the Queſtion, that great Queſtion, How farre the law is abrogated.

Of the Abrogation and uſe of the Law.

THe worke is difficult, for the Rule ſeemes to fight; Scriptures appearing to oppoſe Scriptures.

1. Some Scriptures ſeem to deliver us this poſition, That

That the Law is altogether abrogated. You shall see it if you consult these Quotations: *Ier.*31.31,32, *&c.* *Psal.*110. a new Priest is promised, and the Rule is, The Priest-hood being changed, there's a change of the Law, *Heb.*7. As, new Kings, new lawes: *Hebr.*7. 18. So, *Rom.*3.5.7. *Rom.*6. 15. *Rom.*7.1,2,3. where he speaks of the morall, as appeares, *vers.*7. 2 *Cor.* 3.9. 11. *Gal* 3.19.24. *Gal.* 4.5. 1 *Tim.*1.9. *Rom* 8,2. *Col.*5. 18. In my Preachings I repeated the words of these severall Texts, and not without inlargements, but in a written Copy, it sufficeth to direct the Reader.

Translato Sacerdotio, Translatio Legis.

2. Some Scriptures seem to oppose this position to that other; *That the whole Law is not abrogated. Mat.5. 17. Rom.3.31.*

To Reconcile these, and to find out the Truth, wee must conclude, that both are true, though in divers respects; which wee shall discerne by observing these three particulars:

1. To whom the Law was given, and to whom not.

2. The Causes, why the Law should be abrogate.

3. What things are signified under the word, *Law*.

1. To whom the Law was given: The Law, as given by *Moses* to the *Iewes*, it

it pertained not to the *Gentiles*: and thus it cannot rightly be said to be abrogated unto them, for none can be freed from the Law, but they that were under the Law, *Gal.*4.5. The *Gentiles* were no more under *Moses* his Law, as being the Law of *Moses*, than the *Romans* under the lawes of *Lycurgus* or *Solon*, the law-givers of *Lacedemon* and *Athens*. The *Gentiles* sinned not against *Moses* his law, but against the law of Nature; and therefore are they said to have *sinned without Law*, *Rom.*2.12. Yet for substance, this Law is the same with that of *Moses*, the Decalogue; *for when the Gentiles which have not*

the Law, doe by nature the things contained in the law; These having not the law, are a law unto themselves, Rom. 2.14. Concerning the *Israelites*, some of them beleeved, some of them persisted in unbeliefe: of the former of these, there is not any Question but they were freed; Christ was given, *to redeeme them that were under the Law, that they might receive the Adoption of sonnes, Gal.*4.5. And of these, we may understand the Scriptures of the first position. The latter sort, though they were not freed by Christ, because not in Christ; yet now they are *nec Mosaici, nec Christiani*, properly, neither Christians,

ans, nor Mosaickes, because Christ, howsoever, is the end of the Law; therefore they are without ceremony and without law, as being but usurpers upon that which they still hold and use. To Beleevers it was not given, as from *Moses*, and therefore none of them are obnoxious to it, as his: for though they embrace the same commands that *Moses* gave, yet they are not subjects to it, but as now theirs by Christ. *A New Commandement I give unto you, That ye love one another*, 1*ohn* 13. 34. 'Tis a Commandment, for Christ is a Saviour and a Lord; 'Tis a New one, for wee have it from the hand of

our Christ.

2. The Causes why law should be abrogated. These were,

1. That the *Gentiles* might be called; *Now in Christ Iesus, ye who sometimes were afarre off, are made nigh by the bloud of Christ; for hee is our peace, who hath made both one, and hath broken downe the middle wall of partition betweene us*, Ephes. 2. 13, 14. Whatsoever was *Intergerinus paries*, A middle wall of partition betweene *Iewes* and *Gentiles*, is broken downe and abrogated. But the substance of the Law did not hinder their consociation; *for these did by Nature the things contained in the Law*, Rom. 2. 14. The Curse

Τὸ μεσότοιχον τ φραγμὸς, quasi ὁ φραγμὸς τ μεσοτοίχου

Curse was that among other things which divided, and equally divided them both from Christ; now that they might bee subjected to, and meete in one Christ, the Curse must be abrogated.

2. A second cause was, because it was an intolerable burthen; as *Peter* tells them in the Councell, it was such a burthen as neither they, nor their *Fathers were able to beare, Act.* 15. 10. Hee speakes of the whole law, all the kinds; and the Apostle applyes it, *I testifie againe to every man that is circumcised, that he is a debtor to doe the whole Law, Gal.* 5. 3. That which makes the Law heavy, & proves it to be

be a burthen, is abrogated; and therefore Christ calls us to another burthen, an easie one; *Take my Yoake upon you, for my yoake is easie, and my burthen light*, Mat. 11.29,30. *This is the love of God, that wee keepe his Commandements, and his Commandements are not grievous*, 1 Ioh. 5.3.

3. A third Cause was, because the Law was unprofitable; *There is, verily, a disanulling of the Commandement going before, for the weakenesse and unprofitablenes thereof; for the law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God*, Heb. 7.18,19. In the first Tabernacle, were offered gifts,

gifts and Sacrifices, that could not make him that did the service perfect, as pertaining to the conscience, *Hebr.* 9.9. Saint *Paul* more particularly of the morall, *What the law could not doe, in that it was weake through the flesh, Rom.* 8. 3. The law being unprofitable unto Iustification, therfore in the businesse of Iustification it is abrogated.

4. A fourth cause, was, because the law was pernicious; though not of its owne nature, yet through the flesh, *The Minister of sinne, working wrath; But where the Spirit is, there is liberty.* And therefore the law, as a coacter, is abrogated.

Aug. 3. *Tom lib. de Spir. et Lit.*

3. I have passed these two more briefly, yet enough of them, to the Question; the third will challenge a longer stay, to enquire, what things are signified under the word *Law*, and to apply what wee enquire for; the difference of the abrogation. It signifies;

1. The whole Scripture; *The blessed mans delight is in the Law of the Lord, and in that Law hee doth exercise himselfe*, Psal. 1.2, The people understood it in this sense, when they answered, *We have heard out of the Law, that Christ abideth for ever*, Ioh. 12.34. So the Law is not abrogate, not one Title of it failes.

2. The

2. The Bookes of *Moses*; *All things must be fulfilled which were written of me, in the Law of Moses, and in the Prophets, & in the Psalms, Luk.24.44.* Neither thus is the Law abrogate, for the Doctrine and writings of *Moses* remaine.

3. The pædagogy of *Moses* in his foure last bookes; *Had ye beleeved Moses, yee would have beleeved me, Ioh 5.46.* So 'tis, not wholly, not simply abrogate. There are in it, Promises, Types, and Commands.

1. The Promises and Types doe cease, because the things typified are fulfilled, the things promised are received: The house is built,

built, and now no more need of the Idea or exemplar.

2. The Commands, which were all those things, whatsoever were delivered, *in nomine Dei*, in Gods name to the people; These are not simply abrogate, some are eternall; all are called Law. Of which,

1. In generall.

2. More specially.

1. In the generall, wee may take our description of Law;

1. From the end. It is an ordination of right reason to the common and singular good of all and singular subordinates, given by him who hath the care of the whole Community, and

and every ſingular in it.

2. From the forme. It is an Ordinance commanding what is to be done, and to be omitted, made by him that hath right to require obedience, binding the apt creature to obey, with an holy promiſe of reward, and a threatning of puniſhment. Both of theſe are either Divine, from God; or Humane, from man; as collected from Gods Law. Here we ſpeake of Divine; which may be conſidered;

1. As impreſſed on mens mindes by an innate ſpeech.

2. As enuntiated by ſpeech declarative.

3. As comprehended in writing. Here, of the laſt:

And

And this in generall.

2. More ſpecially; the Law written, is called *Moſes Law*, which is threefold, as is the variety of the object; ἠθικὸν, ἱερατικὸν, πολιτικὸν, Morall, Ceremoniall, Iudiciall. The two latter are as Acceſſories to the firſt, the Ceremonies being added to the firſt, and the Iudgements to the ſecond Table. The Ceremoniall, as alſo the Iudiciall Law, hath two parts; one externall, the other internall, the body and the ſoule, or the ſubſtance & the accidents, or the ſhell and the kernel. The inward thing of the Ceremoniall, is Faith and Piety; of the Iudiciall, is mutuall love and piety;

theſe

these are eternall. The outward thing of both, is only abrogate; yet not all equally. Some Ceremonies are so abrogated, that they cannot be revoked againe without denying Christ. Some, and some politicke Lawes may bee received. But wee shall best discerne by handling all severally.

1. The Ceremoniall law is an ordinance containing precepts concerning externall worship given to the *Israelitish* Church, whē it was yet an infant. The use of it, was,

1. To keepe the people under hope.

2. As a midwall to separate them from the *Gentiles*.

3. That

3 That by the observing of this, they might be kept from the Idolatry of their neighbours. This Law is abrogate by Christs comming, and by these degrees;

1. In truth, in regard of necessity of the observation.

2. In fact, by the Doctrine of the Apostles, and by the destruction, both of *Hierusalem* the City, and of the Temple, the more speciall place assigned for the worship.

2. The Iudiciall Law is an Ordinance containing precepts concerning the form of government. Some of the precepts being of generall, some of particular

Right.

Right. The use of it, was,

1. That there might bee to all a certain rule of publike equity: That in this sense, *Hierusalem might bee as a City well built, compact together*, Psal. 122 3.

2. That by their outward policy, they might be differenced from other Nations.

3. That the government of Christ might be typified unto them. Concerning the Abrogation;

1. So farre as this Law is typicall, so farre it ceaseth.

2. These Iudgements, simply, are neither forbidden, nor prescribed unto any people.

3. Such things as are of com-

common & generall right, are ſtill in force, and muſt be obeyed, for what is in ſubſtance morall, is perpetuall; wee may know the common, naturall, morall, perpetuall Iudgements, by two rules:

1. If they directly fence and give the guard unto a morall command; ſuch are thoſe, *Deut.*13.6. *Exod.*21: 12. *Exod.*22.18.

2. If they follow from the light of Nature, and common right; as that, *Deut,*22.5. and others of like nature.

3: The Morall Law is ſcattered throughout the whole Bible, and ſumm'd up in the Decalogue. 'Tis an Ordinance commanding

ding those things, which simply, God accepts, and will have done, of all men, at all times, every where; and forbidding the contrary. This is that constant and immutable rule, which is the image of the Divine will, by which the creatures live; and the summe of which is the love of God, and the love of our neighbours. To enquire into the abrogation of this, we will see,

1. The Substance of it.

2. The Circumstances of it.

3. The Vses of it.

1. The Substance of the morall, is *Love*; which our Savior divides, *To God*, that is the first and great Com-

Commandement, and to *the neighbour*, that is the second like unto the first, *Mat* 22.37,38,39,40. The Apostle gives it in another method and division, *Tit.* 2.12. *A godly, a righteous, and a sober life.* Thus the law is not abrogated, for the Substance is eternall.

2. The Circumstances were many;

1. Of the giver, *Moses*; A man, an *Hebrew*.

2. Of the Subject recipient, the *Iewes*, a limited people.

3. Of the place, *Sinai*, a bounded hill, and within the *Iewes* pale.

4. Of the time, fifty daies after their departure from *Ægypt*, a period that had be-

beginning, and the beginning long after man had his.

5. Of the exhibition, given in Tables, and by the ministry of Angels.

6. Of the Curse, which was annext, or hung as a Tablet to the Tables of stone.

These are abrogate, for wee have nothing to doe with *Moses*, nor is the substance of the Law lesse ours because wee are not *Iewes*: We looke not to *Sinai* the hill of Bondage, but to *Sion* the mountain of grace; and wee take the Law as an eternall will, written in our hearts by th Spirit of God, from which we do not expect life, nor feare rigour.

3. The uſes of this Law, vary as a mans eſtate vavaries.

1 Before ſinne entred, the uſe was for life and Iuſtification; that is now abrogate, for elſe Righteouſneſſe ſhould be by the law, but that being weake through the fleſh, it is now of promiſe.

2 Vnder the ſtate of ſin; the uſe intended, was, 1. To argue of ſinne: 2. To convince of weakeneſſe: 3. To compell to ſeeke grace, to have recourſe to Chriſt. And in this is abrogate, in reſpect of curſe and condemnation.

3 Vnder the State of grace, it hath an uſe convenient to it, to bee a perpe-

petuall Rule of life.

1 A Glaſſe, wherein wee may better know Gods wil. The ſervant, or the ſonne, that is willing, muſt learne yet how to actuate his willing diſpoſition. Though we, as ſonnes, are guided by the Spirit of God, and in our love unto God, are ready unto all our ſervices, yet we need the *word to be a light unto our feet, and a lanthorne to our paths*, *Pſal.* 119. 105.

2 Wee need exhortation too, and our ſluggiſh fleſh wants a ſweete Monitour, that we may be forwarded in our ſlackings and wandrings: *I am a ſtranger in the earth, hide not thy Commandements from me*, *Pſ.* 119 19.

Nec hodie minus quam olim, doctrina legis locum habet in Ecclesia.

3 There's another benefit; *All Scripture is profitable for reproofe, and for correction, 2 Tim. 3 16.*

Wee cast not away that holy and good Law, but know our sinnes provoke our dulnesse, rule our carriage by it. I'll adde no more here, because I shall be occasioned to speake more unto the Question, in the use that I entend to make of what hath beene positively laid: the use shal be for Instruction, for Confutation, for Exhortation.

1 An use of Instruction. This former Doctrin hath given a foundation to clear unto us that mystery, How the Promise of the Covenant, the *Law*, and the *Go-*

spell,

ſpel, referre one to another; how they agree, how they differ.

The Law, the Promiſe, and the Goſpell, may bee conſidered as oppoſite, or ſubordinate.

1 As Oppoſites. The condition of the Law, as given unto *Adam*, excludes the neceſſity of making a promiſe, and proclaiming a *Goſpell*. And the neceſſity of making a promiſe, and publiſhing the *Goſpell*, declares that man obeied not the Law given, for Iuſtification might not be, *Simul ex gratiâ et debito*, at once both of grace and of debt; It implyes contradiction.

2. As Subordinates: The Promiſe ought to goe

before the Gospell, and to be fulfilled by it; It was not fit so great a good as the Gospell, should be had undesired, nor was such desire to be made frustrate. It was fit that the Law should be given, that the neceſſity of the promise of grace might appeare, that being convicted, we might flye unto our Refuge, so the whole Law served the Gospell; and the morall law still, now that the promise and the Gospell are both received, yet serves as a Rule, and is still Subordinate.

But because there is weight in this Instruction, I will bee more particular in it; and discover,

1 The

1 The comparison of the Law and the Gospell.

1 How the agree.

2 How they differ.

2. The comparison of the Promise and the Gospell.

1 How they agree.

2 How they differ.

1 In the comparison of the Law and Gospell, wee must deale as *Plutarch* in his Greeke and Romane lives, to examine the proportions and disproportions, so wee shall best finde the just difference.

1 How they agree; and therein;

1. Generally, both as the Law was first giuen to *Adam*, and afterward again by *Moses*; So it agrees with the

the Gospell, in the generall consideration of the Author, the Matter, the End, and the Subject.

1 The Author of both, in a generall consideration, was God.

2 The Matter of both, in a generall consideration, was Commands and Promises.

3 The End of both, in a generall consideration, the glory of Gods Attributes, his Wisedome, and his Goodnesse, and his Iustice.

4 The Subject of both, in a generall consideration, Man.

2. Specially, As the law was given to *Adam*, it agrees with the Gospell, in the then possibility of performance. 2 How

2 How they differ; and herein againe consider we the Law,

1 As brought to *Adam*.

2 As given by *Moses*.

1 As the law was brought to *Adam*, it much differs from the Gospell.

1 In the speciall consideration of the Author. God the Trinity gave the Law, without having respect to Christ: but God, gracious and mercifull, having respect uuto his Christ, gave the Gospell. Now to apprehend God, as hee then entended himselfe to bee knowne, meerely as a Creator, and a Soveraign rule, were to make ourselves miserably uncomfortable

2 In the Speciall consi-

deration of the matter: the first Covenant was of mans workes; the second of Gods grace: the Law, *Doe this and live*; the Gospell, *If thou beleevest, thou shalt be saved*: and faith also, or beleeving, is not here required as a worke. These two are very opposite, and mutually destroy each other: *If by grace, then it is no more of workes; otherwise grace is no more grace: but if it be of workes, then is it no more grace, otherwise workes is no more workes*, Rom. 11. 6.

3 In the speciall consideration of the manner of exhibition: the first Covenant stood on mans righteousnesse; the second on anothers, Christs imputed and

and made ours: the first mutable, because upon the mutability of mans will: the second firme, upon the foundation of Gods immutable wil; 'tis an everlasting Covenant.

4 In the manner of remuneration: the reward or the added good, was there of debt, is here of grace: there no other reward was revealed, but what earthly paradise afforded; but here heaven is set open.

5 In the speciall consideration of the subiect: 1 The Law, was to man innocent; the Gospell, to man a sinner. 2 The Law was to *Adam*, and universally to all his posterity: the

the Gospell onely to the seed, to the elect in Christ.

6 In the speciall consideration of the End; that was for the glory of Gods wisedome and justice; this for the glory of his mercy and iustice tempered: that Law was a Covenant of Iustice without assisting mercy; this Gospell is a Covenant of Iustice and mercy together. I see the Iustice of my God fulfilled by my Christ, and the mercy of my Father extended in and for Christ.

2 As the Law was given by *Moses*, it differs from the Gospell.

1 In some maines;

1 In the distinct consideration of the Author; God, as

as angry, gave the Law; as reconciled, gave the Gospell: therefore the Law-giving was accompanyed with signes of wrath; the Gospell, with the tokens of Gods good pleasure; as the Apostle fully puts the differences, in that discription of either, *Hebr.* 12. 18, 19, 20, 21, 22.

2 In the mediatour; S. *Iohn* hath cleared this, *For the Law came by Moses, but Grace and Truth came by Iesus Christ, Ioh.* 1. 17. A servant was the Mediatour of that, the Lord of this.

3 In the bloud confirming each; that Testament was confirmed by the bloud of beasts, this by the blond

bloud of the Sonne of God.

4 In the Adiuncts: 1. The Law was poore and weak, unable to give life; but the Gospell is Gods strong Arme, the power of God unto salvation. 2. The law was a burthen, which they were not able to beare, the Gospell is a light Burthen, and an easie Yoake.

5 In the effects: the Law is a killing letter, the Gospel is a quickening Spirit; the Law is the ministry of death and condemnation; the Gospell, the ministry of Spirit and life: *Hagar* generates unto bondage, and they that are of the Law, are captive; *Sarah* generates unto liberty, and her

her ſonnes are free. The law is an hand-writing of Ordinances againſt us, the Goſpell is an acquittance for us, the Sermon of the Croſſe, upon which that Hand-writing is nayled, and made of no uſe. When the law ſhewes me a bill of my ſinnes, ſealed; I can ſhew the Goſpell, a general diſcharge: See, your evidence is not valid, 'tis cancelled upon the Croſſe.

2. In ſome circumſtances:

1. Of the Subiect, wherin the Covenants were written; the Law upon tables of ſtone; the Goſpell in the fleſhy Tables of the heart: that former was an hard Covenant, without me;

me; this is made easie to mee, because written in mee.

2 Of the place; *Sinai*, and *Sion*: *Sinai*, from whence was the Law, was a Mount that might not be touched, that burned with fire, a place of blackenesse, and darkenesse, and tempest; But Mount *Sion*, *the City of the living God*.

3 Of the Time. 1. Of promulgation: 2. Of duration: that till Christ; this unto eternity.

2 Wee have seene the comparison of the Law and Gospel, in their agreemēts and differences; now the cōparison of the Covenant of Promise and the Gospel.

1 They agree together in sub-

ſubſtance.

1 In the efficient cauſe, from the ſole gracious mercy of God reſpecting us in Chriſt.

2 The matter of both the ſame, the obedience of Faith unto liſe:

3 The end of both, the praiſe of Gods glorious grace.

4 The ſubiect the ſame, both made to ſinners, not that worke, but that doe beleeve.

5 The effects are the ſame, for both do generate unto liberty.

6 Laſtly, they are both ſealed by the ſame Spirit, both were confirmed by oath, and therefore neither of them to bee aboliſhed, but

but one to succeed the other, the former to bee fulfilled by the latter.

2 They differ onely in some accidentals;

1 Of the Obiect; the Promise respected Christ to come, the Gospel Christ now already exhibited.

2 Of the Faith; the Faith of the Promise was more darke, the Faith of the Gospell more cleare; for Christ appeared to them in types; now, as it were, face to face.

3 Of the Subiect;

1 That to them onely, this to all people: the water of that promise ranne within the Channell of *Israel*; this is an Ocean, and compasseth the earth.

2 To

2 To them, but not so freely as to us.

1 They were as in their *Non-age*, we *Adulti*, at our fuller time.

2 They, though heires, yet young; and such differ not from servants; they were under the Oeconomy of *Moses*; but wee have an entrance on the inheritance.

3 In a word, They were under the Spirit of Bondage, we are free.

I have endevoured with as much clearenesse in the method as I could, yet briefly to deliver my selfe of this mystery, and to set together, in one view, the Promise, the Law, and the Gospell, in their true difference;

ference; the true knowledge of which, will helpe much unto the evenneſſe of our walking; and the ignorance of which, either too much bladders, or too much deſpaires the ſoule. This enough of the firſt uſe.

2. We may make uſe of the former Doctrine for confutation.

1. Againſt Iewes.

1 Againſt the Iewes, who would have the Ceremoniall and Iudiciall lawes, in regard of the externals, ſtill to be in force. We have concluded them abrogated, and ſhall but touch at what they doe obiect.

1. That God made with them a Covenant for ever.

Exod

*Exod.*12.24. an everlasting Covenant, *Gen.* 17.13. I answer, The word, *ever*, may be taken strictly, or more largely: If strictly, then 'tis true, the Internall thing, the Substance, Of Circumcision and the Passeover, is for ever: But if more largely, as the word is used in Scripture, chiefly in that place, *Exod.* 21. 6 The *bored servant shall serve his master for ever*; then it signifies not eternity, but a long period, or duration of time; so the externall thing of those lawes was to continue a long period of time.

2. They object for their judicial law, that it being the best and justest forme of

of policy and government, it ought to be retained. We answer to the due glory of the wisedome of God their law giver, by confessing it such as they doe plead; but such to them, not to us; for it was Gods wisedome, to fit them a just law suitable to their condition; and others now to ours.

3 Lastly, they say, Christians may use Greek laws, or Roman lawes; therefore the lawes of *Moses*. Wee answer, 'tis a part of our liberty, and we may; 'tis lawful for the State of *England* to entertaine a *French*, a *Venetian* law, so also a *Iewish*, so farre as it is not *Mosaicall*; all lawes that be of

of common and naturall right we may use, though given by *Moses*; because that being the internall thing, is not *Mosaicall*.

II. Against *Libertines* and *Antinomists*, altogether contrary to the *Iewes*; they would have all their lawes in force; these will have nothing but remove the Moral law quite, as being of no use. They say it is so wholly abrogate, that Christians have nothing to doe with it: they say, wee have a false mixture of *Christ* and *Moses*, while we mingle together, confusedly, Law and Gospell.

2. Against Antinomists, and libertines.

But for the removall of this scandall, wee appeale unto our Doctrine, and by it,

it, will answer unto their objections.

Obiect. 1. That which cannot be performed, is needlessely and unprofitably taught.

Fallacia non causæ.

Answ. 'Tis a fallacy of the consequent, when they put that for a cause which is not: We teach not the law for a full performance, so to be legally righteous, but by it, in the accidentary use, to bee brought nearer unto Christ. Till the conscience bee wounded, Christ will have nothing to do with the conscience.

Obiect. 2. Christ is not a Law-giver.

Answ. In respect of the principall office of his Mediatorship, hee is not; yet he

he gives lawes, *A new Commandment I give unto you*; and our Faith, when it lookes rightly upon Christ, beholds him both as a Savior and a Lord, as we expect salvation from him, so we must resolve to obey him.

Object. 3. Gods Iustice requires satisfaction to be made, and because hee is Iust, he requires satisfaction but once; wee must either obey, or submit to a suitable penalty; but wee have satisfied in Christ, by undergoing punishment, and therfore are not bound unto obedience.

Answ. These are resolved mistakings: Doe they not know, that we require obedience, not satisfactory,

but Declarative, to manifeſt our thankfulneſſe? We could not, Chriſt hath ſatisfied; now all that wee can doe, is but nothing, yet henceforth wee muſt not live unto our ſelves, but to him that dyed for us, 2 *Cor.* 5.15.

Obiect. 4 Chriſtians are led and ruled by the Spirit of God, and therefore need not a Law.

Anſw. The Law indeed would bee but dead, if it were not an inſtrumentall in the Spirits hand; hee makes uſe of the Law, and guides us by it. But of this more fully hereafter, againſt the Enthuſiaſts.

Obiect. 5. The Apoſtle preſents unto our memory our

our owne knowledge, *We know that the Law is not made for a righteous man,* 1 *Tim.* 1.9.

Anſw. The Apoſtle to his inſtructed *Timothy*, condemnes ſuch as were deſirous to be teachers of the Law, underſtanding not what they ſaid, but would condemne the conſcience againſt the Goſpel; and he clearely meanes, the Law is not for the Coaction of a righteous man. But what is the Coaction of the law? The *Papiſts* ſay, that righteous men are not coacted, becauſe they obey willingly, chearefully, from the inſtinct of charity; but it coacts the unrighteous, becauſe they ſpurne at the

law, and must bee constrained to obey. But this is not enough; for a slave is still a slave, though hee worke, nay, though he be willing to worke. Therefore wee adde, and explaine it thus, The law doth not coact the Righteous, because they are free from the necessity of fulfilling the law for life and salvation. But it coacts the unrighteous, because being under the law, they are bound to an exact performance, upon pain of damnation: So we are free, because they are servants, and we sonnes; yet not free from the direction of the law, for so a sonne is not free. Direction is a bare prescription of a Rule; Coaction

action is a compulsion upon a penalty. *A Sonne, a King, is under Direction of Law, and yet who freer.* *Bern in Cant Serm. 15.*

Obiect. 6. The Law is a killing letter, *The ministration of death*, 2 *Cor.* 3.6,7.

Answ. 'Tis so to them that are unregenerate, and while it remaines in its co-acting and condemning force. The ground of this objection, is their wrong understanding of Scripture; they raise it thus; Say they, When the Apostle preacht Christ, some opposed it, and argued against his Preaching, saying, The Law was given, and wee must doe that, we must bee saved as our Fathers were, they were holy, and lived

in the Law, and pleased God, and so must we. Hereupon, say the *Antinomists*, the Apostle began to oppose the Law, and to teach them, that all the Fathers, who lived in the time of the Law, were under the Law, carnall; and the sons of *Agar*, in bondage. And that all that use the law, are carnall, and in bondage likewise. But how dangerously doe they understand Scripture? They shal beare their owne burthen, for our Saviour hath spoken it, *Whosoever shall breake one of these least Commandements, and shall teach men so, he shall be called the least in the kingdome of heaven*, (*Mat.* 5. 19. The faith of the Fathers, was

was the same with ours, and though they lived in the Law, yet not under the Law; but had the same Christ with us: Therefore our Saviour gave testimony to that ancient *Abraham*, *He saw the day of Christ, and reioyced.*

Euseb eccl. hist. l. 1. c. 1 Idem de vita Const. l. 2 Philastr. cont Hær. cap. 61. Aug in Io. Tra. 45 Prosper Aquit Obj. 8 Niceph Callist. eccl hist l. 1. c. 2, 3, 4, 5.

Object. 7. They say wee doe much injury, to joyne together what God hath separated.

Ans. Nay, we confound them not, but say, the Gospell is more glorious than the Law, and the mysteries in it, are farre clearer. 'Tis *Chrysostoms* expression, that the Doctrines differ, as a picture rudely drawn with a Cole, or lined forth more exactly with a pencill.

These are their weapons and their strengths, but ye see how invalid: But where they have not strength, they have enough of humour; for, (as the Apostle gravely unto *Titus*) *There are many unruly and vaine Talkers and Deceivers, whose mouthes must be stopped, who subvert whole houses, teaching things which they ought not, for filthy Lucres sake*, *Tit* 1. 10, 11. The holy Spirit of *Calvin*, was zealous against this iniury done unto the Law, when he dared peremptorily, to call that opinion profane; *Away with that profane opinion out of our mindes*. But we will follow them no longer in their triflings, but proceede to a new

Facessat longe ex animis nostris profana istæc opinio. Calv. Inst. l. 2. c. 7 sect. 13.

new encounter, against other confederates of theirs, who build much upon the same grounds.

3. Against Enthusiasts.

3. Against the *Enthusiasts*, and vision-boasters, who neglect the Law, and presume altogether upon the Spirits revelation. In *Saxony*, about the yeare of Christ, 1521. there were divers together with *Nicholas Storke*, who preached, that they had visions and revelations, that there should be a new world, all wicked Princes should be kild, and that righteousnesse should reigne. *Thomas Muncer* followed this Sect, and Preached against the Ministers and Magistrates; they did brag of the Spirit, which

they ſaid, was efficacious in them: Some of them were extaſied, and uſed ſtrange geſtures in their bodies; Some affirmed they had viſions which revealed unto them, that Infants muſt not bee baptized; Some, that in their viſions they ſaw *Zuinglius*, and ſuch as he, in hell; Some, that it was revealed unto them, when the day of Iudgement ſhould come. Fancies, which men are led unto, by the Father of lies. *Mahomet*, that great impoſtor, had ſuch wayes of deluſion; So many of thoſe Popiſh Fathers of Brotherhoods, when they would inſtitute their Orders, have pretended viſion. Hence

these men had their name, Spirituals, or *Enthusiasts*, whom *Luther*, that hammer of Anabaptisticall Heretickes, opposed in their greatest heat. 'Tis true, that in the prophecy of *Ioel*, there is mention of dreames; *I will powre out my Spirit upon all flesh, and your sonnes, and your daughters shall prophecie, your old men shall dreame dreames, your young men shall see visions, Ioel* 2.28. But let mee adde to that of *Ioel*, out of another Prophet; *I have heard what the Prophets said, that doe prophecy lyes in my name saying, I have dreamed, I have dreamed; they are Prophets of the deceit of their owne heart, which thinke to*

cause

cauſe my people ſo forget my name by their dreames: Hee that hath my Word, let him ſpeake my Word faithfully: Behold, I am againſt the Prophets, ſaith the Lord, that uſe their tongues, and ſay, Hee ſaith: Behold, I am againſt them that prophecy falſe dreames, Ier. 23. 25, 26. 28. 31, 32.

Talmud. in Sanhedr. c. 1

The Hebrew Doctors have a Prouerbe, and are wont to ſay, That after the latter Prophets were dead, the Holy Ghoſt went up from Iſrael: They meane, after Zachary, and Malachy, and thoſe other Prophets, none had any more that extraordinary gift: In this ſenſe, we may underſtand, that in the Acts, when Paul asked

the

the Disciples at *Ephesus*, *Whether they had received the Holy Ghost, they answered, We have not so much as heard whether there bee any Holy Ghost*, *Act.* 19. 2. They doubted not of the distinction of persons, having beene instructed in that mysterie; but had not bin acquainted with those extraordinary abilities of prophecying and visions. Wee reiect such Impostures, and therefore cannot but be agrieved at that Popish Scandall, who call it, *The Instinct of the Lutherans*. That holy *Luther* opposed these fooleries, and wee may oppose the life of *Luther*, against the foule mouth of that railing *Vigu-erius*. But

Paulus Fagius, in exod. 28.

Ioh. Vigu. natu. et christi. Philos. c. 18. §. 2.

But let us deale with them a little more particularly in their Tenents.

They said, that our Preachers were not sent of God; that they Preached not the true Word; that the Scriptures and externall Word, is not the true Word of God; but wee must onely have the Testimony of the true Word, which is Christ; which is taught, not by Scriptures and Sermons, but inwardly. And therefore if we alleage Scripture unto them, they answer,

What have I to do with the dead letter, when I have the living Word of God in the living Spirit.

Thus they purposely reiect

ie & Scriptures, that they may more freely bring in their fancies. But is not that which is in the Prophets mouth, the same that is from the Spirit? Therefore the Prophets, in all their Preachings, declared their Authority, *Thus saith the Lord.* And though the Inke and Paper be not the Word, yet thus is the word conveyed unto us; *Ieremiah* had the Word from God, *Baruch* from *Ieremiah*, the Inke and Paper from *Baruch*, and we from that, have Gods will and message to that people. *Then Baruch answered, Hee pronounced all these words unto me with his mouth, and I wrote them with Inke in the*

the Booke, Ier.36.18. It was the *Theſſalonians* prayſe, that they entertained the Miniſtry, and ſaw God in the Miniſtry: *For this cauſe alſo thanke wee God without ceaſing, becauſe when ye received the word of God, which ye heard of us, yee received it not as the word of men, but as it is in truth, the word of God, 1 Theſ. 2.13.* And when they oppoſe the Spirit unto the Word, they make the Inditer contradict his owne writings. *But the word of the Lord endureth for ever, and this is the Word which by the Goſpell is preached unto you, 1 Pet.1.15.*

Againe, they ſay, That Preaching muſt now ceaſe, for, *We are all taught of God, Ier.*

*Ier.*31.34. And that wee need not the Sacraments, because we have the Spirit and the Thing signified by them.

They still abuse Scripture, though in the generall, they will reiect Scripture; and that which they most strongly urge; *Ye need not that any man teach you, but as the same anointing teacheth you of all things, and is truth, and no lye, 1 Ioh.* 2.27. That is not for them; the Apostle there entends but to plead for the Apostolike Doctrine; that they needed no other Doctrine but what God had delivered unto them: He gives himselfe explained in the former verse, that hee would arme

Iran l 4. cap 43.

arme them against seducement, *These things have I written unto you concerning them that seduce you.* The Apostolike Church it selfe, had the Spirit; the Holy Ghost came downe upon them, yet they had Preaching likewise, witnesse their Sermons frequently recorded in the *Acts.* But how dare they so much dishonour the wisedome of Christ, seeing he pleased to Institute them, to call the Sacraments needelesse? Would that onely wise God institute things to no purpose? But though wee have the Spirit already, yet wee may use the Sacraments. Christ had the Spirit, and yet hee was baptized,

tized, *Mat.* 3.15. *Hee then received the Spirit in the form of a Dove*, for our sakes, not his owne. *Cornelius* had the Spirit before he was baptized. *Wee must examine whether we be in the Faith, and so wee must eate.* And what though no other thing bee in the Seale, than in the Promise; yet though I trust a man well, I have more ground for my trust, when I have his Bond; so the Sacraments are intended for the strengthening of our Faith.

Non ratione sui, sed spectantiũ. Vna vita mea morũ disciplina. Glos. Ord.

I'le not longer pursue these; they have beene strange *Pitches*, to which many of these *Enthusiasts* have beene lifted; They called *David Georg* their singu-

Io. Sleid. Hist. lib. 10. Lamb. Hortensius lib. Tumult. Anab. Henr. Dorpius, Edit. 1536.

singular prophet, and himselfe was blasphemously bold to call himselfe, The Christ, the Messiah. 'Tis enough to name such horrible blasphemies; now let others enter to their part and acting.

4. Against Anti-vetera-testamentaries.

4. Against such as receive not the Testimony of the old Testament. They say, the face of *Moses* is vailed, we neither can, nor may see him. They urge that of the Apostle to the *Hebrewes*, *In that he saith, A new Covenant, hee hath made the first old, Heb.* 8.13.

But while they destroy the old, they destroy the new together with the old; That very quotation of their owne is urged by the

the Apostle from the old Testament, Christ made use of it when hee Preached upon the Booke of the Prophet *Esaiah*, *Luk.* 4 17. And after his resurrection, beginning at *Moses* and all the Prophets, hee expounded unto them the Scriptures, *Luk* 24.27. And *Peters* Sermon, *Act.* 2. hath much from that Testament. But if they say, This was for the *Iewes* sake, wee have to oppose that example of *Philip* to the *Eunuch*, a *Gentile*, an *Æthiopian*, at that time a Christian; to him *Philip* expounded *Esaiah*. And how often are such Scriptures, urged by *Paul* the Apostle of the *Gentiles*?

Bur

But *Moses* is vailed? What will they inferre? Most of the Antients understood it onely of his darke way of delivery; He gave things obscurely, by the Gospell they are more. *Theophilact*, indeed, speakes a little to what they seeme to meane: The rude *Israelites* could not see that the Law should have an end, and should bee abrogated. But hee speakes soundly enough in that, and not to their purpose. But the Apostle hath best interpreted the mystery; *We use great plainnesse of speech, and not as Moses, which put a*

Longe aliter nos Evangelium promulgamus, quam Moses veterem legem. Ille palam, ac apertè loqui non ausus est, sed velo faciem obduxit, nos verò nihil patimur esse opertum aut occultum Chry. in ioc. Tert. lib de Resur c. 55 Idem. lib. 5. Ad. verſ. Marc. c. 1

Israelitæ rudes non potuerunt videre, quod finem habe ret lex, quodq; abroganda foret Theophil. Cyril. in Io. lib. 3. cap 34. Orig. hom. 12. in exod.

veile

veile over his face, that the children of Israel could not stedfastly looke to the end of those things, but their mindes were blinded, for unto this day remaineth the same veile untaken away, in the reading of the old Testament, which veile is done away in Christ; But even unto this day, when Moses is read, the veile is upon their heart, 2 Cor. 3. 12, 13, 14, 15. 'Tis *Anselms* note, There is a double veyle, one of Obscurity in those Typicall things, another of want of faith in our hearts; neither of these will be plea for them to deny acquaintance with old Scriptures. I shall deale but with one other adversary, but a dangerous.

5. A-

5. Against Pure Sinlesse Anabaptists.

5. Against pure Anabaptists, such as were the *Novatians* and *Catharists* of old. They say, *They are pure without sinne*; the glorious Church, not *having spot, or wrinkle*, or any such thing, *Eph* 5. 27. Yea, that they cannot sinne, *He that committeth sinne, is of the Divell; Whosoever is borne of God, doth not commit sinne, and he cannot sinne, because he is born of God*, 1 *Ioh* 3. 8, 9.

But we may answer Saint *Iohn* by Saint *Iohn*, *If wee say we have no sinne, wee deceive our selves, and the truth is not in us*, 1 *Ioh*. 1 8, Wee must therefore Reconcile him to an answer. Interpreters are not agreed. 1 *Ambrose*, as *Augustin* relates his

Aug. l 4 ad Bonif. c. 7.

opini-

opinion, understands it of the state of future glory. But he speakes of this life. 2. Others, as the same *Augustine* relates, not *de facto*, that they doe not sinne; but *de iure*, that they ought not. But thus they are not differenced from unregenerate, for they also ought not to sinne. 3. *Bernard* yet more straines it, to that covering love in Gods prædestination. But 'tis not meant of imputation, for that phrase, he cannot sin, it cannot bee meant, God cannot impute sinne. 4. *Augustine*, in one place, seemes to understand it of the different condition of man, that the Regenerate in this life, are partly the sonnes

Aug. de nat. et grat. c. 14

Electos adverti quasi nunquam peccasse, quoniam et si qua deliquisset, in tempore videntur, non apparent in æternitate, quia charitas patris ipsorum operet multitudinem peccatorũ. Bern. serm. 83. in Cant. Bern. serm. 1. Septuag.

Renatos in hac vita

of God, in regard of generation and inchoate renovation, partly the children of this world, in regard of the oldneſſe of the fleſh ſtil remaining in them: That therfore they are ſaid *not to ſinne*, is ſpoken of them as they are the ſonnes of God, that they are commanded to confeſſe that they ſtill have ſinne in them, is ſpoken of them as they are the children of this world. All which is true, as he intended it againſt the *Pelagians*, but not to the minde of this place. 5. But what the ſame Father delivers in another place, is conſented

partim eſſe filios Dei ratione generationis et inchoatæ renovationis, partim filios huius ſeculi, reſpectu veteris ſtatus in carne, vel huc reliquæ, quod ergo dicuntur non peccare id de illis dici quatenus ſunt Dei filii; quod verò iubentur fateri, ſe adhuc habere peccatum, id de illis dici, quatenus ſunt filii huius ſeculi. Aug. lib. 2. De peccat mer. et Remiſ. cap 8. Aug. Tract. 5. in Io. Hier. lib. 1. adven. Pelag. Idem, lib 2. adven. Iovin. Gernard. diſp. 1. cont. Fanat. Theſibm, §§ 3. 59. ad 70.

to

to by others, understanding it of *Reigning sinnes*, wasting the conscience; *This is a sinne unto death*: whereupon Saint *Iohn* distinguisheth and clears the obiection made from his owne writing, *cap.3. All unrighteousnesse is sinne, and there is a sinne not unto death. Wee know that whosoever is borne of God, sinneth not, but he that is begotten of God, keepeth himselfe, and that wicked one toucheth him not*, 1 *Ioh.*5. 17,18. Howsoever wee must admit of sinne, Hee that is *cleane, yet hath need that *his feete be washed*, *Ioh.* 30.10. None of the Saints ever bragd that they were sinneleſſe. *How shall I chuse out my words to reason*

* *Impossibile puto non contaminari extrema animæ, etiam in viris qui perfecti putantur.* Orig. Aug. ad Seleuc. epist. 108.

with God, whom, though I were righteous, yet would I not answer, but I would make supplication to my Iudge, saith that holy Patient, *Iob 9.14.15*, And he who had the Testimony of a man to Gods heart, yet bends; *If thou, Lord, shouldst marke Iniquity; O Lord, who shal stand? Psal. 130. 3. Enter not into iudgment, with thy servant. for in thy sight shal no man living be iustified. Ps. 143.2. Who can say, I have made my heart clean, I am pure from my sinne? Prov. 20.9.* And all these, *Iob, David, Salomon*, though they lived in the time of the Law, had one and the same Christ with us. And the Iustified *Paul, I know nothing by my selfe, yet*

am

am I not herby Iustified, 1 Cor. 4.4. 'Tis that which the holy Spirits of the Ancients have inveighed against. They say, *The Regenerate cannot sinne*, the flesh onely can. But what? Is it not their flesh? Where are themselves when the flesh sinnes? Or if they bee Regenerate, are they not also men? 'Tis true, that *the Flesh lusteth against the Spirit, and the Spirit against the Flesh, these are contrary the one to the other*, Gal. 5.17. But the word *Flesh*, is here taken not phusically for the musculous substance of the flesh, but theologically for the vitiousnesse of nature. And supposing it true in their literall sense, yet the

Basil, lib. de constit. Monast. c 1. Greg. Mor. l. 5. c 7, 8. 23 Cassian coll. 22. c. 7.

very flesh, which is called the *vessel*, must be kept holy; *This is the will of God, even your sanctification, that ye should abstaine from fornication. That every one of you should know how to possesse his vessell in Sanctification and Honour, for God hath not called us unto uncleannesse, but unto holinesse*, 1 Thes. 4. 3. 4. 7. I endure not to mention those filthy those filthy doctrines of *David Georg*, concerning Spirituall marriage, and the lawfulnesse of having many Spirituall wives, *Ad augendam prolem*. Doctrines contrary to an expresse Apostolike Rule, 1 *Cor.* 7. 2. And more Bestiall and impure, than the uncleane heresies of the

Va-

Valentinians and *Gnosticks*.

They have another conceit suitable to the former, That in their prayers they will not make confession of their sinnes, nor petition for pardon. And therefore would have the petition of *Remitte debita*, Forgive our Trespasses, wiped out of the Lords praiers. Ah, bold presumers! Did Christ teach it, and shall they despise it? Are they so rich with *Laodicea*, that they stand in need of no pardon? Wee may say of them, as *Tully* against his *Anthony*, *O te miserum!* Wretched *Anthony*! And by so much more wretched, because thou knowest not that thou art so. The estate of such is

more dangerous, than of the most prophane, those are diseased with a feaver, these with a Lethargy. The violence of the feaver may make the man sensible, that he needs physicke; an open course of profanenesse often strikes a man at his private and separated times. But the Lethargy is a dull disease, and the man, nor sees, nor cares. They cannot have heaven, unlesse they have pardon. 'Twas an ancient error, and anciently opposed.

Conc. Afr. Conc Miler Aug de Spir et lit. cap. 2. Basil Hom. de pœnit. Amb. in Luc 1. Idem, lib. de fuga Sæcul. Gennad de eccl. Dogm. cap. 31.

All these severall errors flow from the opposition of the Law, or the unjust maintenance; The *Iewes* doe unjustly maintaine: The *Antinomists*, the *Enthusiasts*,

siasts, the *Anti-vetera-testamentaries*, the *Sinneleſſe Anabaptiſts*, doe as unjuſtly oppoſe it. We wil not longer purſue them, but proceed in the laſt place, by way of concluſion of the whole Tractate, to another uſe.

III. An uſe of exhortation. Let us not reject the Law, but make of it its owne proper uſe. God will not have it contemned, there is morality in that command, *Deutr.* 32. 46, 47. *Set your hearts to all the words which I command you this day, for it is not a vaine thing for you.* And the man is deſcribed to bee bleſſed, who *meditates in the Law of God, and doth exerciſe himſelfe*

selfe therein day and night, Psal. 1. 2. Let not *Moses* take the place of Christ, but yet make a right use of *Moses*: when workes come in their owne place, wee can never performe enough of them: if we use them as our life, this were indeede to trample the blood of Christ under our feet, and to set *Moses* in the chaire; but let the seruant follow his Master; let *Moses* follow Christ, let the Law follow Grace, let Workes follow Faith, that all may act their proper and designed parts. Let me call for workes, that God may be Honoured, that your owne consciences may be comforted, that wandrers may be

be called, that weake ones may be incouraged. Tis an end of our being, an end of our redemption; wee are intended for action, wee are created to good works, wee are redeemed that wee might serve; All those, all these considerations; doe call for working. Let mee instance but the worke of Redemption, because most agreeing to the argument in hand; *Being delivered from the hand of our enemies, we must serve him in holinesse and righteousnesse all the dayes of our lives*, Luk. 1. 74, 75. Let us contemplate the state of our misery, the estate of our deliverance. A poore Gally-slave that is wearied out by his continuall

nuall tugging at the Oare, whoſe Armes doe grow Brawny with exceſſive labour, and nothing more ordinary to him, than ſtrokes and hard uſage, ſo that he ſpinnes a poore and wearieſome life, worſe than death it ſelfe; if a ranſome bee freely paid for him, by one who commiſerats his caſe, would he not gladly ſpend himſelfe in the ſervice of his Ranſomer? 'Tis our caſe, wee are the men. In what a ſlaviſh thraldome were wee by nature, being chained, and ſervants to divers luſts and pleaſures? Chriſt was pleaſed to deliver us, and to pay his bloud, a ranſome: Oh let us live unto him that dyed

for

for us. Worke, and bee Thankefull; I may change the word of the Martyr, *Pray, Pray, Pray*, into another, seasonable for these times, *Worke, Worke, Worke. Beloved!* They are dull times that wee are fallen upon, let us not bee dully negligent with the times I may bespeake you, as our Saviour in that parable to the Loyterers, *Cur statis otiosi?* Why stand ye all the day idle? Why doe yee dishonour your faith? Open the mouthes of the adverse part; Bring a staine upon the professed Religion: Worke, for Gods sake, for the Faiths sake, for Religion sake, for your owne sake, worke. We spend a-

way

away our times idlely, one talkes away his time, another ſports away his time, another trades away his time, almoſt all doe laviſh it away. Why ſtand yee, all your youth, al your age, all your life time idle? Hath no man hired you? Was not the bloud of Chriſt laid down for you? Let us at length bee aſhamed of our barrenneſſe and unfruitfulneſſe in good works. Let us be acquainted with our Maſters will, and to that end make uſe of the Law, *That the Righteouſneſſe of the Law may be fulfilled in us, who walke not after the fleſh, but after the Spirit, Rom* 8.4. The Law is a royall Law, and muſt be obſerved;

ſerved; If ye fulfil the royall Law, νόμον βασιλικὸν, according to the Scripture, *yee doe well, Iam.* 2. 8. Some underſtand it of the Goſpell only, but unfitly. The Royall Law, is as the Royall way, the Kings high-way, a plaine Rode, without turnings or by-paths. A by-way, is a compaſſing way, the Law, the will of God is onely ſtreight. The paſſage by the Law, is like the paſſage intended by *Iſrael* thorow *Edom*, they would goe by the Kings High-way, and neither turne to the right hand nor to the left, *Num.* 20 17. Let us uſe that way cõſcionably, let us uſe it, and receive not the *Grace of God in vain*, 2 *Cor.* 6. 1. That we

Aquinas. Gorrhan. Faber.

Ἀμφοδὸς, ex ἀμφὶ, et ὁδὸς. *Regia lex ſicut via Regia ſine diverticulis.*

we may receive that grace into our hearts, as well as into our eares. And by this we may make a tryall also of our workes. 1. If we receiue not that grace in vain wee shall receive a power to inable us, together with the command; and if wee receive the Law, the Word in power, it begets us more then to a meere forme. 2. If wee receive not that grace in vaine, wee receive a will to obey, so well as we doe obey; and wee shall obey willingly, though there were no Law nor no curse. The Christian delights in the command, and so the yoke is easie; they are a willing people in the day of Gods power, *Psa.* 110. 3.

and

and ſerue God *not in the oldneſſe of the letter, but in the newnes of the ſpirit, Rom. 7 6.*

3 If wee receive not that grace in vaine, wee ſhall prize Grace, and make it our endevour to expreſſe our ſelves thankfull. Let it be our care to know the will of God, and to doe it. And becauſe wee ſhall never performe the Law wel, till the Law be within us, let us challenge of God the Covenant, *That hee would write the Law in our inward parts.*

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